

11 REICH. MYTHS AND TRUTH Since July 1935

("97 0\$ \$7 3. ou y 2

E i

| in the presence

Reichsfuehrer SS

Heinrich Himmler was created #10891 [27 9] 27:1 5221110701. Ahnenerbn E! about day 71.7. [90109 8> FLOOR ( T time  
r B! d is covered with a veil of mysteries!

. oh | \_ G · S IO 01" SAME Nÿ sÿ LA! 11 |

"= OK".

zan" ek ONI so 7 IR ER WIFE JER ZN" BE

YAUZA-PRES(

|| REICH. MYTHS AND TRUTH

Andrey Vasilchenko OCCULT MYTH

sh feija

!! REICH. MYTHS AND TRUTH

-

Baa

= " g

d

h.

np]

YAUZA-PRESS Moscow

2008

BBK 63.3 V 19

Development of a serial design by the artist E. Permyakov

Vasilchenko A. V. 19 Occult myth of the Third Reich. — M.: Yauza-press, 2008. — 624 p. - (PE Reich. Myths and truth).

T5VM 978-5-903339-72-3

The book of the well-known historian Andrey Vasilchenko examines the activities of the Ahnenerbe organization - the Heritage of Ancestors. Based on numerous documents, the author restores the mystical doctrine of the SS, the "guard detachments" of the Nazi Party. In the center of the plot of the book are mystics, mysterious rituals and sacred places in Germany. Parsing

history of SS institutions, the author comes to bold conclusions that can amaze even the sophisticated reader.

LBC 63.3

© Vasilchenko A.V., 2008 T5VM 978-5-903339-72-3 © Yauza-press Publishing House, 2008

## FOREWORD A

On March 1944, the chief imperial SS physician, Ernst Grawitz, handed over to the adjutant of the Reichsführer SS Obersturmbannführer Brandt an extremely strange letter, which was to be shown personally to Heinrich Himmler. I'll quote the text below:

"Regarding the fly-like witch Nasaf, who spreads epidemics.

Dear comrade Brandt!

Regarding the passage you quoted from Muller's teaching about the Nasaf witch spreading epidemics, I can report the following.

From Prof. Rainer Müller (Director of the Institute of Hygiene at the University of Cologne) I learned that the teachings of Zarathustra presuppose the existence of the demoness Nasaf, who, in the form of a fly, sits on corpses, causing them to decompose. He does not know the finer details. He also cannot make any new literary references on this subject, since his library is still kept in a bomb shelter.

But he knows that. Beelzebub is largely identical to the ancient god of Ekron, who commanded the flies. The Bible (in the Book of Kings) speaks of the Ekron god Baal-Zebub, who was worshiped when Ahaziah was in Israel.

I suppose that something can be found in the religious and historical literature on this subject. But at the moment it is impossible to draw up such a certificate, since all libraries and book depositories are closed in Berlin.

Best regards, Gravity. Heil Hitler"

As can be seen from the very text of the letter, it was a response to some kind of request. Indeed, there was such a request. He was sent on October 8, 1943 by Himmler's adjutant to the address of the chief SS doctor. This request contained the following line: "Rainer Müller (Cologne), one of the most famous bacteriologists, writes in his History of the Causes of Epidemics that the peasants believed in the existence of the witch Nasaf, who was

5

able to turn into a fly. She was a kind of personification of an infection that could penetrate the body of any person."

But why did Heinrich Himmler take such an intense interest in Professor Rainer Müller? There were two reasons for this: poisonous substances and racial hygiene. At one time in 1935, Müller wrote a textbook on general hygiene. This training manual had a separate part "Land and Water" which contained the chapter "Waste". This chapter had a section on "Corpses" that included the item "Funeral Varieties." So, in addition to other types of burial of corpses, cremation was described in detail in this section. Moreover, it was said that the crematoriums were not able to cope with the burning of corpses in a massive sea or major battles. As an example of this, the situation of 1921 was cited, when an epidemic of typhus broke out in Leningrad due to a lack of wood. Other methods of "disposal" of corpses were considered in no less detail: embalming, throwing into water, dissolution in clay vats with ammonium nitrate and air burial,

The part dealing with air burial described the funeral customs of the Persians. This tribe at one time lived on the territory of present-day Iran, but over time, under pressure from Muslims, they were forced to move to the Caucasus and India. It was the Persians who practiced air burial in the "towers of silence". In addition, Muller made references to Pliny, who reported that special sarcophagi were erected in Troy (the word itself meant "carnivore"), the body of the deceased was placed in a sarcophagus and left for 40 days. After the passage of this period, nothing remained of the corpse except teeth and bones. But since these likenesses of "coffins" were placed on pillars and were not hermetic, the cadaver fly larvae destroyed the soft tissues of the dead body in less than 40 days. Even Carl Linnaeus wrote that a fallen horse is destroyed by the larvae of dung flies faster than by lions. Many primitive peoples also practiced air burial. The bodies were placed in trees where they were supposed to serve as food for insects and birds. In Central Asia, corpses were usually laid out in the open to be devoured by dogs and wolves. A similar scene could be observed by Himmler in the frames of the film "Secrets of Tibet", where the corpses of three women were gnawed by a dozen kites. Some similarity of the "towers of silence" also exists in Bombay. Dead bodies are placed there, which should not defile the sacred elements: earth, water and fire. The corpses are in fact instantly eaten by the vultures that are constantly circling there.

6

We do not know what particular case prompted Himmler to order research on Nasaf at the height of the war. Two scenarios seem possible, which we have already mentioned above: on the one hand, the search for quick and optimal ways to dispose of corpses, on the other hand, the search for references to poisonous substances in ancient sources; It is quite possible that by October 1943 a large number of corpses becomes a serious problem for the leadership of the SS, and therefore it is possible that the book should have helped to cope with this task. So it is not surprising that the SS leadership drew attention to the textbook of one of the most important specialists in Germany in the field of hygiene. In Rainer Müller's book, dogs, wolves, birds of prey and insects acted as "assistants" for the disposal of corpses. Dogs immediately fell away, as they were pets. Wolves and birds of prey were quite rare in Germany. In addition, their maintenance could not cover the costs of destroying dead bodies. Only the insects remained. The larvae of flies were the most suitable for this, which not only could destroy the corpses, but did not contribute to the emergence of epidemics. So the first version arises, why the leadership of the SS became interested in Persian burial rites, especially the role of flies. Another work by Rainer Müller, Medical Microbiology (1939), where he specifically refers to the fly-like witch Nasaf, could lead to this idea. Incidentally, this topic did not receive further development either with the outbreak of the war, or when the SS began to intensively deal with this issue in the mid-40s.

Or maybe the interest in Nasaf was just a coincidence? Grawitz convincingly referred to the Bible, which mentioned Beelzebub (Baal-Zebub), who was the lord of the flies. In almost all monotheistic religions, this creature was the designation of Satan, the leader of unclean spirits. It is possible that Jewish sources simply borrowed from Persian mythology the story of Nasaf, who was regarded as a spirit that spread

impurity.

But still, it is surprising that when deciding on the destruction of corpses, the SS leadership was mainly engaged in discussing the plot of the demoness Nasaf. Even the chief imperial physician of the SS, Gravity, was involved in this "research" process. If we were talking about the study of the religious and philosophical aspects of this problem, then, most likely, Himmler would have connected the "Heritage of the Ancestors" to the research, but not a doctor. But, as is known, Grawitz was one of the developers of gas chambers, where

7

it was supposed to carry out mass killing with the help of Zyklon B gas. In this case, it turned out that the essentially mystical plot had a completely utilitarian meaning. The demoness Nasaf was just a "technology" that was supposed to help destroy the traces of the strangest crimes as soon as possible. But sometimes, as a historian, I had to deal with documents for which there was no rational explanation. Most of them all came from the depths of the SS, led by Heinrich Himmler.

The short German word Ahnenerbe ("Heritage of the Ancestors") came into use of domestic history buffs not so long ago. At the end of the 1980s, many Soviet historians and publicists spoke in unison about the occult roots of Nazism (a topic that the West had been ill with back in the 1960s and 1970s). With enthusiasm, more like a mania, the connections of the NSDAP were opened! with supposedly occult structures: the Thule Society, the German Order, etc. It was then that for the first time our reader encountered the Ahnenerbe. Numerous newspaper publications and pamphlets told about the search for the Holy Grail, mysterious expeditions to Tibet, sinister rituals organized by the Ancestral Heritage. This Nazi research society was called nothing more than an elite mystical order. A similar impression was reinforced by films about Indiana Jones, where German officers hunted for the Ark of the Covenant and the Grail. The inspired reader seriously believed that the leadership of the "occult Reich" spent more on the Ahnenerbe than the Americans spent on the atomic bomb. Gradually, in the mass consciousness, the Ahnenerbe turned into an occult laboratory of Nazism, a top-secret organization that stood behind the scenes of the Third Reich. She, like a puppeteer, pulled the strings, removing ministers and functionaries. This is how the myth of Ahnenerbe was created.

Paradoxically, for a German, the phrase "Heritage of the Ancestors" is not at all associated with the black uniforms of the SS and carried a mysterious mystical order that wants to gain power over the whole world. It was first introduced by the Romantic noets of the middle of the 19th century, among whom were Ernst Hoffmann, Clemens Brentano and Ludwig Achim von Arnim. In Germany, with a similar name, anthologies on German poetry are still being published. Contrary to idle reasoning, the Ahnenerbe was not convened for the first time by the Nazis - already in 1928, the completely harmless "Heritage of the Ancestors", a society engaged in heraldry (the study

The National Socialist German Workers' Party is a fascist party founded in 1920 by Adolf Hitler.

8

With the light hand of Hollywood, many people imagine the activities of the Ahnenerbe in this way.

emblems). Only 5 years later, one of the founders of the now infamous SS society, Hermann Wirth, decided to use this name for his own organization.

And at the beginning of the twentieth] century in our country, everything that was connected with "occult Nazism" began to experience a kind of renaissance. Official science timidly avoided this topic, confining itself to remarks about the pseudo-scientific nature of research carried out in a notorious society. "A holy place is never empty". It was decided to eliminate the gap in the study of the history of the "Heritage of the Ancestors" by filling it with legends and conjectures. Thus, "the most mysterious of all mystical organizations in the post-industrial enocha" was born. Geper Ahnenerbe was not just a Nazi order, but an organization that produced UFOs, carried out expeditions to Antarctica, and developed climate weapons. If earlier the image of an employee of the Ahnenerbe was associated with the SS man from the films about the archaeologist Jones, now these functionaries in the minds of many have become owners of the most powerful weapon in the world. In the bowels of the Ahnenerbe, according to some computer toys, zombies and super-soldiers were produced. Myth has finally supplanted reality.

Many books have recently been published in Russia about the occultism of the Third Reich, and it would hardly be necessary to write another one if most of the past publications were not like

each other like Siamese twins. It is not surprising, because most of them were a compilation of long-appeared in Russian

9

The Occult Roots of Nazism (N. G. Clark), Morning of the Magi (Zovel and Bergier), and Spears of Destiny (Ravnecroft). Like it or not, the sum does not change from changing the places of the terms. It was hardly possible to write something new, relying on facts and information that is not exactly outdated, but has long turned into a classic. Do not forget that a number of books are simply replete with factual errors and some painful conjectures. In one of the books, the remains of Henry I ("Ptinyelov") mysteriously moved from the castle church to

Many superficial researchers of the Quedlinburg family in the "black manage to confuse the castle of Quedlinburg and the castle of Himmler's Camelot", the castle of Wewelsburg Welsburg. In the other, create

Friedrich Hielscher and Karl Haushofer, who, in fact, had nothing to do with the SS, became the leaders of the legendary organization "Heritage of the Ancestors" (Ahnenerbe). In the third, historical characters will find themselves where they have never been in their lives. In the fourth, the ritual name of the personal magician of the Reichsführer SS from Weisthor turned into Weisthor. In the fifth, the "German Order" turned into the "Order of the Germans" (Armenian Nazis?).

A different reader may brush aside, they say, nonsense, trifles. Maybe little things. But I want to remind you about the existence of such a game - puzzles, where some kind of picture is assembled from tiny fragments. It is worth making a mistake a couple of times, and the whole appearance begins to change right before your eyes. Well, if the players know what should happen in the end. And if not? So it is in this case. A mistake in one place, carelessness in another - and something absurd is born, which has nothing to do with reality. And this is not just an allegory. In one of the books devoted to the occult-Nazi theme, I read a sentence that was miraculous in its essence. It said that in 1941 the writer and SS researcher Otto Rahn traveled to the Middle East to start an anti-colonial uprising there against the British. The author of this passage, whose name I will deceive, apparently did not realize that Otto

10

Rahn committed suicide in 1938, and therefore could not take part in the expedition three years later. It was also apparently unaware that in 1941 the SS structures wanted to provoke anti-British demonstrations not in the Middle East, but in Tibet and Afghanistan (a trifle, only a few thousand kilometers, but they lie somewhere in Asia). The author, apparently, was unaware that this enterprise was to be headed by the Tibetologist Ernst Schaeffer. This is how the failed expedition of Ernst Schaeffer to Afghanistan and Tibet turned into an anti-colonial uprising in the Middle East, organized by the ghost of Otto Rahn. But someone who is not familiar with German documents and original literature may believe in this nonsense.

The following circumstance forced me to take up a pen on such a specific topic. The literature published recently on occult-Nazi topics disappointed me with the lack of fresh facts. The authors obviously did not want to get acquainted with German documents. And from a conceptual point of view, their books were of little originality. All Nazi occultism fit into a primitive scheme: the Guido von List society - the "German Order" - the "Order of the New Templars" - the "Thule Society" - the Hitler Party - the SS - the "Heritage of the Ancestors". Maybe this scheme was good thirty years ago, but now it can only surprise schoolchildren who know nothing about this problem. I would not write this book if I was only going to list some new facts that I managed to find in various sources. I intend to put together my picture from puzzles, which is different from the traditional model. In my heart I hope that it will be true.

So what exactly was this organization covered with a veil of secrecy, the Heritage of the Ancestors?

## PART 1

### WORKING DAYS OF THE TECHNO-MAGIC ACADEMY

#### Chapter 1

This year 1935 in Germany was not rich in high-profile political events. That is why what happened at the end of June 1935 became a significant event in the cultural life of the Third Reich. On Saturday, June 29, Adolf Hitler arrived in the capital of the "brown movement", the city of Munich, for the inauguration of the "House of German Art", which was located on the Prinz Regent Strasse. The first exhibition organized in the new building, which the Führer was supposed to wear, was held under the slogan "A Thousand Years of German Art". According to the idea of the organizers, it was supposed to demonstrate the monuments of German ancestors, being a textbook for the then cultural figures.

In addition to the top of the Third Reich, among the numerous guests present at the opening were Gauleiter of Munich Adolf Wagner, Bavarian Minister-President Ludwig Siebert, Reichsleiters Otto Dietrich and Martin Bormann, numerous SS officials. At that time, closeness to Hitler could become the key to a brilliant political career. But Heinrich Himmler was not among those present. What made him miss such an event? Apologizing to the leadership of the party, Himmler went to the opening of the second and largest SS school at that time, located in Braunschweig. But this was only a formal pretext. Right after that! July 1935 he went to Berlin to attend the opening of a small cultural institution. Why did he need this, especially since culture was not part of his official duties? What was this structure for which he decided to sacrifice contact with Hitler? On the same day, [July], he attended the founding meeting of the Research Society for Ancient History "German Ancestral Heritage". So, we first encountered the Ahnenerbe.

12

One of the founders of this society (in fact, its creator) was a private researcher Hermann Wirth. He, half-Dutch-half-German, was born in 1885 in the family of a teacher in the Dutch city of Utrecht. In his youth, Wirth showed an interest in the humanities. After studying philosophy, German studies, history, music theory in Leipzig and his native Utrecht, he, together with the ethnographer John Meyer, published the work "The Decline of Dutch Folk Songs". Even then, the young talented scientist was an ardent supporter of the ideas of pan-Germanism, sharing the ideals of romantic-nationalist organizations that planned to transform the whole of Europe. The outbreak of the First World War found him at the University of Berlin, where he taught Dutch philology. Without hesitation, he volunteered for the Kaiser's army. Noticing a young specialist, the German command sent him to create the "Flemish movement". Most likely, he served as a German officer under the so-called Flemish activists. These people, being separatists, have long dreamed of severing cultural and political ties with France-oriented Wallonia. It is still unclear what role Wirth was supposed to play in all this. He himself later wrote indistinctly about the bet on Germany and Flanders. His biographers noted that at that time he was a consistent adherent of Great German thinking. This phrase hardly explained anything. Most likely, Wirth then was a supporter of the idea of the "Great Netherlands", to which he added the German "völkische"! element. But, apparently, the "Great Dutch Feleralists", that is how the advocates of this idea called themselves, did not listen to their pro-German countryman. This was evidenced at least by the fact that in September 1916, Kaiser Wilhelm II deprived the honorary title of "titular professor" of all Dutch "Waldeutsches" (people who voluntarily became Germans), as they propagated separatist ideas. Wirth shared the fate of these Dutch.

One can venture to suggest that at one time Wirth was a member of the organization "GapaBopa aet Elebsfe Tgeskuogrei" - the "Union of Dutch Migratory Birds", an analogue of the German

"Wandervogel" ("Migratory Birds"), a conservative youth movement,

' "Völkische" is a mass "cultural-political" movement in Germany (literally translated from German as "populism"). Since the second half of the twentieth century. methodically adapted to the mass level, replicated and propagated the ideas of nationalism, pan-Germanism, geopolitics, anti-Semitism, social Darwinism and reactionary (feudal) romanticism. The achievements of the völkisch, both methodological and aesthetic-propaganda, were later almost completely integrated by Nazism.

13

who preached a return to nature and romantic nationalism.

What did Wirth do in 1917-1918? At one time he taught Flemish at the University of Brussels. But why did the pan-Germanist Wirth not return to Germany, preferring to earn a living by teaching, which did not bring much profit at that time? The reason, probably, lies in the fact that after the collapse of the monarchy, the republic decided to abandon response specialists, especially those who were foreigners. Wirth returned to Germany only in 1923. He settled in Hermann Wirth in his early Marburg and, unable to find a decent job, pursued a scientific career in private research.

but here he began to work on his book

Goy "The Origin of Mankind". It was published in Jena five years later. Nevertheless, German studies remained the main topic of his research. Angry, his scientific interests intertwined with nationalist beliefs, creating an explosive mixture. His scientific and political goals, in fact coinciding, were to revive and strengthen the pure German spirituality, which he opposed to the Weimar Republic and liberal science. Unlike many publicists of that time, who were in the völkisch camp, Wirth tried to ensure that his theories had sufficient scientific justification. However, now his system of evidence may seem more than doubtful. Already in his dissertation, he wrote that the oblivion of Dutch folk songs was predetermined by the development of the world economic system, that the cosmopolitanization of the economic system led to the tragic collapse of the culture of the Netherlands.

Creating his own vision of the world, he decided to rely on a very original technique. Summarizing the writing systems of the Mediterranean peoples, the symbolism of the North African tribes, the dialects of the Indians of North America and the Eskimos, he came to the conclusion that there is a cultural community of the Narols of the North Atlantic basin. In confirmation of this, for some reason, he cited written monuments found in Southwestern Europe, not in the north of the continent. Based on such documents, he deduced the existence of an ancient single monotheistic! religion. Now he began to pursue a higher goal than just

1 Confessing monotheism.

14

romantic nationalism. He wanted to recreate that ancient redia, which was supposed to serve as an impetus for the revival of the Nordic race and the liberation of the EU from the "curse of civilization", the evil that made us forget our true roots.

Wirth decided to start small. Liberation from the "curse of civilization" began to be carried out right in Marburg, where Wirth united around himself fanatical supporters, preaching to them "Nordic vegetarianism." Wirth tried to show his Nordicism to his surroundings by restoring the ancient German costumes worn by him and his wife Margaret. Later, after the Nazis came to power, he attributed to himself cooperation with the NSDAP already in the early 1929s. Already at that time, he allegedly considered this party to be the force that could restore the truly German way of life. Real contacts with the Nazis were much more

modest. In August 1925, when the NSDAP revived after the "beer putsch", Wirth became a Nazi, but already in July 1926 he left the camp of the Nazis. In the thirties, he explained his act by the fact that, as a non-party leader, he could have done much more for the National Socialist movement, and allegedly Hitler himself sanctioned his exit. In fact, his move was predetermined by the fact that he did not want to spoil relations with the Jews who sponsored his historical research. In fact, he met Hitler only in 1929, when he lectured in Munich. The Fuhrer, who did not eat meat, showed a keen interest in Wirth's "Nordic vegetarianism". Wirth himself unequivocally declared his sympathies for National Socialism only in 1931 in his article "What do I call German?". In it, he proclaimed the swastika not just a symbol of German antiquity, but made it a sign of renewal and upsurge, which, as it was sung in the National Socialist song, "millions looked full of hope"! Moreover, for Wirth, the swastika was by no means a dead political symbol - he endowed it with a soul and a special meaning.

After the Nazis came to power in January 1933, Wirth published *The Signs and Soul of the Swastika*, in which he admired Hitler and National Socialism. Hitler got acquainted with this work and expressed his approval, mentioning Wirth's early work *The Origin of Mankind*. Most likely, he could get acquainted with this book from the party publisher Hugo Bruckmann, who

'It's about a line from the party anthem Horst Wessel of the NSDAP: Ez usyai 'i ai u NaKepkgei uy Noÿpipe  
ÿsÿop MIPopep — Millions, full of hope, look at the swastika.

15

Wirth personally presented it to Roma. Wirth, who possessed a subtle political instinct, even before the National Socialists came to power, decided to link his fate with them. ". He not only willingly responded only to this proposal, but even left the Hermann Wirth Society, which he created in Berlin, and his many fanatical supporters. It was in Bad Doberan that he founded the structure that was destined to become the forerunner of the Ahnenerbe. Receiving state subsidies, here he was completely free to implement his own ideas, and most importantly, he was not available for criticism by other Germanists. The latter, for the most part teaching at the higher school, according to Wirth, were sharply opposed to him. The reason for this, he considered his selfless devotion to the German people and Germany. Wirth did not exaggerate or exaggerate. The German universities were dominated by conservative science, which was contemptuous of radical scientific currents and völkisch popularizers. On the other hand, Wirth, like all "völkisch" researchers, had a certain sense of their own inferiority, which prevented them from gaining scientific recognition. Despite the fact that Wirth had an academic education and a number of scientific works, the doors of universities remained closed to him. The reason for this was mainly pseudo-scientific methods of studying ancient history. As a result, he was simply forced to work within the framework of his semi-state research center. In fairness, we note that Wirth, who firmly believed that sooner or later his research would bring him tremendous success, such a situation suited much more than the complete absence of government support.

His negative attitude towards the German professorship was dictated not only by scientific vanity, but also by discussions about the scientific value of Wirth's works, which did not subside in higher education. But here he preferred, as they say, to treat everyone with the same brush, although not all scientists were skeptical about his results. For example, one of the leading philosophers of that time, Alfred Baumler, disagreed in principle with the ironic criticism and ridicule of Wirth. In 1933, in the introduction to the book *What Does Hermann Wirth Mean for Science?* he expressed the point of view according to which the contradictions between Wirth and German scientists were predetermined not by the scientific, but by the social and political views of the unrecognized researcher.



In the same book, the famous Germanist Gustav Neckel wrote that Wirth himself was aware of his own mistakes, that he tried to take an independent position, while many scientists were carried away by fashionable theories, for which they came under fire of criticism of this researcher. |

But, despite the intercession of famous scientists and researchers, Wirth was rejected by the scientific world. The opinion of the scientific community as a whole agreed that his methods had nothing to do with science, and his theory, which said that in the Stone and Bronze Ages people worshiped Heaven as a father and Earth as a mother, is absolutely absurd. . At this time, he received an offer from Mecklenburg.

Several assistants were supposed to help Wirth. But even with partial state support, he could not count on significant success being rejected by the scientific world. The main focus of the work of the new "Research Institute" was the copying of rock carvings from Germanic primitive sites. Already in 1932, the Mecklenburg government agreed that Wirth staged his report "The Northern Mother of Nations and the Testaments of the Ancestors" in a natural interior. But this production was not destined to come true. The reason for this was banal — lack of money. Funding did not appear even after the Nazis came to power. Hitler himself treated Wirth's "Nordic outlook" with little sympathy. He used to say: "These professors and obscurantists who create their own Nordic religion spoil absolutely everything for me. Why am I allowing this? They bring confusion. And any confusion is fruitful. This attitude from the new imperial government was a heavy blow for Wirth. He was forced to stop all his research in Bad Doberan, as his scientific projects turned out to be financially unsecured. Although the new regime made a small nod to the researcher, in 1933 Wirth was granted the title of professor and a teaching position at the Friedrich Wilhelm University of Berlin with a monthly salary of 799 Reichsmarks "for the affirmation of the German spirit". For that time, this amount was large enough for Wirth to give up part-time jobs as a secretary and home teacher and devote himself only to research. The teacher's salary was by no means the only source of funding for him. From 1933 he was the director of a traveling exhibition on the ancient history of the Nordic race. In addition, Wirth received rather generous donations from admirers of his theory: Mathilde Merck from Darmstadt, Senator Rosalius from Bremen,

- o r - PINATAINA ANAGA NA AN YAR NY la, a, eche charts raw materials But sk oh dacha t and MADY AI 0—8 A lac aach, SEMIN RAS V TA Neli 0a Sn fish ANA A TINA GY 7ana A VN, di gallia go. ora r chat tr. asir ra ana

Princess Marie-Adelheid Rens, representatives of industry and trading houses. For example. Rosalius actively contributed to the organization of the traveling exhibition. held first in Berlin and then in Bremen. Despite a number of setbacks, Wirth did not give up on the idea of a historical costume action. He wanted. so that his supporters could convince the Prussian Minister of Culture Bernharlt Rust of the need for this event. The organization of the performance, of course, had to be oiled by the state. But neither the princess succeeded in convincing the minister. not to the senator - the prosktor once again failed.

To draw attention to himself, Wirth decided to use his last trump card - he published a translation of an Old Frisian document, better known as Linda's Ur Chronicles. This document allegedly contained the history of the Frisian family of Over de Linda, starting from the 7th century BC. These chronicles had already been studied in 1872 by the Dutch scientist Ottem. A year later. in 1873, another Dutchman, Beckering-Winkers, claimed that this manuscript was a historical forgery. In his opinion. The signs of this were the following facts: firstly. the runic structure of the original was clearly borrowed from the Latin language: secondly, the language

the original was a distorted Old Frisian or a Dutch language converted into an Old Frisian manner; Thirdly.

the paper of the manuscript was made in 1850, and then it was given

96 A: older view. 92 [ > Wirth, of course, had a completely different opinion. 50 5 He himself began to study this document in 1923, and only ten years later Bo SNE OMIK 59 ventured to present the results of his research to the public. "For the pastors, I vouch for 26,295 r for the authenticity of the so-called 3 neyaddy mati {2" fakes ", Wirth wrote in pre

diswords to his book, and then

ATA at TATA!

ATATA

4 26 justified his point of view. According to m) in his opinion, this manuscript could not be a fake for me B 20, since it

R Mazitov E: B 4

edited the high worldview of the peoples of the North Sea region during the Stone Age and outlined their world mission in the former times published by Wirth, Artificial Starsnis

S AC, 9 aA ai-e al and AAA A llama TA t of summer, JAA d LAMA tal AL. II AALAYAA, la AYAR AAU li. ge

ÿ and B

Oumagi Wirth explained that she was kept next to the fireplace, and therefore darkened from the smoke. Such banal statements caused a shock - everyone turned away from him, even those who, like Gustav Neckel, spoke after the war about the need to unite with Wirth in a united front. In 1933-1934, only a lazy person did not kick Wirth in connection with the Chronicles. Most scientists believed that the plausibility of this hypothesis is so small that "the building of Wirth's theory is simply doomed to collapse."

The main ideologist of the Nazi party, Alfred Rosenberg, the author of The Myth, Alfred Rosenberg, did not remain aloof from the discussions. Vir-XX 8@ka's dissatisfaction", was considered not only that and his activities, he expressed "the main ideologist of the NSDAP, but also

Himmler's main opponent as early as 1930 in his book "The Myth of the Twentieth Century in the Dennerbe". He mentioned this in 1934 in one of his speeches. In it, he emphasized that the name of Wirth and his research should be deleted from the history of Germany. But it should not be assumed that the Rosenberg department was going to ban the Chronicle - this is a clear exaggeration. Rosenberg's statement should be interpreted as the idea that one should not put an equal sign between the ideology of the party and the views of Wirth. On the whole, the party structures, including the censorship commission, did not react in any way to the appearance of the Chronicle: the official - naya point of view about this book has not been expressed.

But the fact remains that in the period from 1933 to 1934 Wirth was in isolation, becoming persona non grata for all scientists. The situation changed when the propagandist Johannes von Leers introduced the disgraced historian to SS Reichsführer Heinrich Himmler. In a personal conversation with von Leers, Himmler stated that for him scientific recognition was not at all  
some kind of show

A.

"...It is completely misleading when Hermann Wirth, in *The Origin of Mankind*, tries to establish matriarchy as a Nordic-Atlantic form of life. but at the same time recognizes the solar myth as a Nordic constant. Matriarchy is constantly associated with the chthonic belief in the gods, patriarchy - with the salt myth. Nordic man's veneration of woman is based precisely on the male structure of being. The feminine principle in Asia Minor in pre-Christian times led to the cult of hetaerae, to collective sex. Wirth's evidence is therefore more than unconvincing."

ah arts. a AE NERERN UKR CHE CH RR CHESRCHORRENA 1 3

TV and he closely followed the work of Wirth. The conversation ended with the promise of the SS chief to use Wirth in the future to solve certain research problems.

The main facts of the biography of Heinrich Himmler are well known, Himmler was born in 1900 in Munich in the family of a teacher. Gebhardt Himmler - that was the name of the father of the future Reichsführer SS - was the director of the gymnasium, had the rank of Privy Councilor for the Department of Education. In addition, Father Himmler was the tutor of a prince from the royal Bavarian Wittelsbach family. This dynasty never became the ruling one, although the Bavarian separatists pinned some hopes on it. From his youth, Heinrich dreamed of becoming an officer and at the end of 1917 he even volunteered for a Bavarian infantry regiment, but he never went to the front. In 1919, like many front-line soldiers, Himmler enlisted in the volunteer corps, and then joined the Nazis. In 1923, during the "beer putsch" arranged by Hitler, Himmler was the banner-bearer of the rebels. In 1924, after the NSDAP was banned, he joined the National Socialist Liberation Movement in Lower Bavaria, which was led by Gregor Strasser. In this organization, he was responsible for the election campaign. In 1925 he returned to the ranks of the newly reconstituted NSDAP, where he was Strasser's secretary. Simultaneously with all the political peripeties, Himmler did not deny himself the pleasure of raising chickens on a farm (in 1919, Himmler entered the Technical University of Munich at the faculty of agriculture, graduated from it and received a corresponding diploma). Himmler's political career could only be envied: in 1927 (at the age of 27!) he became acting Reichsführer of the party's security units; in 1929 he was finally approved for this position, and in 1935 he received control of the entire political and criminal police. After the action in 1934 to eliminate figures objectionable to Hitler, better known as the "night of long knives", Himmler turned into one of the most powerful figures of the Third Reich.

When did Himmler awaken his interest in questions of history and culture? Most likely, Heinrich's interest in German culture and history arose even in his parental home. According to a number of researchers, the love for history was caused by the Himmler family moving in 1913 to Trausnitz Castle, which made a great impression on Heinrich, as well as many paintings on a historical theme that were there.

20

But, nevertheless, Himmler began to demonstrate his knowledge of history rather late, after the Nazis came to power. Basically, this happened in table conversations, conversations with a personal doctor or other high-ranking party functionaries. It is common knowledge that Himmler considered himself the reincarnation of King Henry I (the "Fowler"). At the same time, he did everything possible to be perceived precisely as an amateur historian, and not as King Henry I (Ptitelov), "a kind fellow with a decent share of in-? The reincarnation of which he considered intelligentsia"! Making remarks on 0 "Heinrich Himmler of German history, Himmler never hid his dilettantism in this matter. Himmler's views on history represented a kind of cocktail from the ideas of völkisch, social Darwinism and racism in the style of H. Chamberlain In the Third Reich, as expected, the Nordic German type of man, who, in accordance with Nazi ideology, was the center of history, was of particular interest. - logical and biological development of the world. In the history of the Nordic race, Himmler saw an example of the struggle for a highly developed culture. It was the racial qualities of the Germans that were, according to

According to Himmler, the reason for their superiority. Therefore, the racial purity of contemporary Germans was supposed to be a pass to the SS. For the chief of the SS, the connection between the distant past and the present did not require any proof - it was direct and alive, transmitted through the centuries due to racial characteristics. He was very interested in studying the spiritual potential of the ancient Germans, planning to establish this mythical connection between the ancestors and the SS. In addition, the study of the past was necessary to overcome the centuries-old Christian traditions and create a German "ersatz religion". "Just as a tree dries up, having lost its roots," Himmler said, "so the people are doomed to death if they do not remember their ancestors. It is important that German people return to the eternal cycle of the past, present and future, the cycle of disappearance, being and emergence, the cycle of ancestors living and after

Tomkov".

m =

This is how Joseph Goebbels described himself in his diaries in 1926.

21

For what purpose Himmler wanted to use history is evident from the fact that he considered it a weak point. Such was the lack of a clear focus on the political goals of everyday life. For Himmler, science was only that which fulfilled or contributed to the fulfillment of the urgent tasks of our time.

At first, the specific dilettantism of Himmler's views was explained by his education, in which the novice agronomist with his natural-scientific arguments prevailed. Himmler was characterized by his former classmates as a vain and good student, who, nevertheless, was completely devoid of the ability for abstract abstract thinking. It was this that later caused difficulties in his communication with the humanities. Himmler himself suggested emphasizing the mystical and romantic ideas of National Socialism, often believing that biological racism only distorted real values. As a result, scientific practice for Himmler looked like this: instead of a scientific hypothesis created on the basis of available facts, he himself invented a ready-made thesis, which had to correspond to the norms of the Nazi worldview. If there were any "uncomfortable" facts, they were either discarded or changed beyond recognition. An example of such "scientific work" is the decision made by the SS chief regarding the evidence of homosexuality of Frederick the Great. "When about a dozen certificates were presented to me," Himmler told his personal physician, "I put them aside and declared that they were fabricated retroactively. My intuition says (!!1) that a man who won Prussia's place under the sun could not have such inclinations as weak-willed homosexuality.

As we can see, traditional scientific methods were alien to Himmler. "In order for a researcher to prove one or another thesis," Himmler believed, "he needs to take only one of the hundreds of thousands of mosaic fragments that make up the cosmos and form the general picture of the emergence and development of the world." If the scientist had the audacity to turn to generally accepted methods and, in the course of the study, changed the thesis put forward by Himmler, then the results obtained were absolutely useless for the Reichsfuehrer. For such daredevils, the SS chief experienced only contemptuous disgust. "It is the tragic fate of a scientist," said Himmler, "to conduct research all his life and when, it would seem, everything is over, to discover that he was on the wrong path."

Himmler's attitude towards scientists was always ambiguous. On the one hand, he believed that they would be grateful to him for their favorable attitude. He tried to win over

that

22

whom the luminary of science, like the physicist Werner Heisenberg. At the same time, he could correspond with charlatans like Kirchoffer, who claimed that there was a geodesic structure stretching under Europe, which was supposed to lead to the unity of all Germans. Among the dubious researchers who surrounded Himmler, the most influential was Karl Maria Willigut, who miraculously convinced the SS chief of his exceptional scientific abilities. This was evidenced at least by the fact that it was he who developed the draft SS ring for Himmler. "There are many things," Himmler wrote to Minister Wacker in 1938, "that we are unable to understand. But they must be used, including by the forces of amateurs."

This "among other things" indicated Himmler's secret desire to replace vain charlatans with highly educated specialists who, meeting the wishes of the SS leadership, could give these ideas an academic gloss.

In the autumn of 1934, Himmler, like Wirth, found himself in a difficult situation. He was forced to choose between unprofessional researchers who unconditionally supported the new regime, and venerable scientists loyal to the young Reichsfuehrer. The latter included such professors as Alexander Langsdorf and Hans Schleif. It was they who were appointed by Himmler as referents for the excavations of ancient German archaeological sites. Langsdorff was remembered by his colleagues as an interesting, idealistic and likeable personality. He was a very strange figure in the history of German National Socialism. (22?) He was born in 1898. From early youth, he held radical nationalist views. After the war, in 1920, he published his autobiography under the pseudonym Sandro. Abandoning the traditional form of memoirs, he set out his story of escaping from French captivity in the form of an adventure novel. On November 9, 1923, he took part in the Hitler putsch, and since that time he maintained close and friendly relations with the Reichsfuehrer SS. As a specialist in ancient history, he proved himself in 1927, when he defended his dissertation in Marburg, written under the guidance of the famous archaeologist Paul Jakobstiel. Two years later, in collaboration with his supervisor, he published a scientific work on Etruscan culture. In 1932 he began his career as a university teacher (before that he worked as a curator at the Berlin Museum of Ancient History). But after the Nazis came to power, he became a regular contributor to the SS magazine *Black Corps*, becoming at the disposal of the personal headquarters of the Reichsfuehrer SS.

23

The life of Hans Schleif was less picturesque. He was a simple civil engineer who showed a keen interest in the architecture of antiquity. Like Langsdorf, he was personally subordinate to Himmler. Rapprochement with specialists in ancient history is explained by the fact that Himmler wanted to resist the claims of Alfred Rosenberg, who claimed a monopoly in the study of history. On the one hand, although they were nationalists, they must have been frightened by Himmler's narrowly amateurish views. But, on the other hand, Rosenberg's doctrinairism and dogmatism were even more monstrous. But for this reason, scientists had to choose the lesser of two evils. On January 24, 1934, Rosenberg was appointed Commissioner for Control over General and Spiritual Education in the Party. This position allowed him to have a direct influence on historians. It was this that frightened Langsdorf and Schleif, swinging the pendulum of their sympathies towards Himmler.

Rosenberg, like Himmler, closely followed ethnographic and historical works for a very specific purpose: political views, he wanted to create drawing on his own of that time. He put before ., religious and a new German religion. This alone was enough to become Himmler's competitor. According to Rosenberg, all historical research, like the social life of Germany, had to be transformed in a new manner, and his department should control them. To carry out these tasks, Rosenberg enlisted the young historian Hans Reinert on his side.

Hans Reinert was born in 1900. He was introduced into science by such a famous scientist as Gustav Kossina. In 1925, Reinert was already Privatdozent at the University of Tübingen, and in 1929 co-authored

popular guide to the archaeological sites of Upper Swabia. The merit of Reinert and his teacher was that they discovered Germany for German archaeologists (at that time, historians were mainly interested in the ancient world and the civilizations of the Ancient East). Under the influence of Kossina, a "Völkisch" direction began to form in science, which was engaged in the study of exclusively German historical heritage. This direction was a completely natural reaction to the traditional views of a number of scientists who neglected the German past and extolled classical antiquity. Kossina developed a new method of ethnic interpretation of the past. His theory, called "village archeology", suggested the need for a clear delineation of cultural provinces, on the basis of which tribes and peoples later formed. According to his views, Germany was formed from two cultural provinces: Schleswig-Holstein

24

on Jutland. After the defeat of Germany in the World War, his views were perceived as a consistent manifestation of nationalism. The political conjuncture led his students to distort the teacher's ideas. In response to this, a number of scientists tried to object that German history was formed, among other things, under the influence of such factors as Greek philosophy, Roman culture and the Christian worldview. But their voices were drowned in a chorus of general criticism, where Reinert, who decided to revive the legacy of his late teacher, played an important role.

Among scientists who tried to resist nationalist tendencies in science, Carl Shewhart stood out. Unlike his old opponent Kossina, this scientist had many years of experience in archaeological excavations in Rome and possessed a scientifically verified methodology. It was Shewhart who in 1902 initiated the creation of the "Roman-German Commission" at the Archaeological Institute of Frankfurt. In 1908, the scientist was appointed director of the Department of the History of Ancient Rome at the Berlin Ethnographic Museum (Kossina constantly claimed this position). Wilhelm Unferzagt succeeded him as director of the department and turned this structure into an independent museum. As mentioned above, until 1932, one of Himmler's referents, Alexander Langsdorff, worked as curator in this museum.

These intricacies and scientific rivalry predetermined hostile relations between Langsdorf and Reinert. The latter was the spokesman for the "East German trend" supported by the epigones of Kossina. They were opposed by supporters of the "West German direction", who rallied around Theodor Wiegand. In Schleif and Langsdorf, who carried out excavations under the auspices of the SS, Reinert, not without reason, saw potential allies of Wiegand.

These contradictions were not limited to purely scientific issues - they gradually began to take on a political character. In 1932, Reinert created the "Imperial Group of Ancient History", which became an integral part of the Rosenberg "Union of Struggle for German Culture". Within the framework of this organization, an attempt was made to rally all nationalist historians. Then Reinert published in the National Socialist Monthly a plan for a total restructuring of the entire study of history. He began to implement it immediately after the Nazis came to power. In 1933, the "Imperial Institute of Ancient and Ancient History" was created under the Prussian Ministry of Culture. But a month later, cooperation between the institute and the ministry ended: Wiegand managed to win over the imperial minister

25

Bernhard Rust. Not wanting to give up ground, Reinert formed the "Imperial Union of Ancient History" and strengthened its influence by expanding the "Society for German Ancient History" created during the life of Kossina (this step was sanctioned by the party). In 1934, both of these structures actually performed the duties of departments of the Rosenberg department. At the same time, Himmler introduced A. Langsdorf to his personal headquarters. The new staff member was supposed to supervise the hall of special excavations carried out with the knowledge of the SS. We can confidently say

that Langsdorf consciously joined the SS in order to, the Reich Minister, using the contradictions between his chief of education, Bernhard Rust and Rosenberg, to defeat Reinert. Jen Himmler welcomed cooperation in the Third Reich, and therefore Langsdorf with a moderate, almost liberal, decided to take side Wiegand. This might seem strange to Himmler if two circumstances are not taken into account: firstly, the SS chief intended to significantly reduce Rosenberg's ideological influence, including in the field of history; secondly, he intended to use the Wiegand institution for his own purposes. It should not be forgotten that Himmler, while approving this alliance, was by no means a supporter of Wiegand's ideas. Being rather a champion of the German-centric theses of Rosenberg and Reinert, the Reichsfuehrer nevertheless showed a keen interest in the classical theory of this scientist. It can be assumed that this interest was determined by Hitler's personal sympathy for Wiegand. In addition, the SS chief believed that the Fuhrer himself would resolve the existing contradictions. Hitler had long admired the culture of Greece and Rome, despising the Germans (!!!) who lived in the "cold, damp and gloomy north." This was one of the paradoxes in the history of Nazism – the failed artist and architect, who became the Fuhrer of the German people, did not at all admire German culture. In his private conversations, he repeatedly emphasized "that the Germans lived in nondescript oak huts, while in the sunny south the Greeks and Romans erected magnificent stone buildings, developing the heroic cultures they created." Nevertheless, Hitler did not intervene in the conflict between Himmler and Rosenberg. Neither Reinert nor Wiegand, in alliance with Langsdorf, could gain the upper hand. Himmler, together with Hermann Wirth, decided to create a new structure that would conduct historical research

26

depending not only on Rosenberg, but also on Wiegand. It was decided to leave Langsdorf in his original place, although the option of his entry into the Ahnenerbe was initially considered. This was supposed to increase his prestige, but Wiegand's friendship in this situation did him a disservice. In addition to Wirth and Himmler, known to us, another person was present at the creation of the Heritage of Ancestors society, the imperial leader of the peasants of the Third Reich, Walter Darre. Participation in this meeting was predetermined by his entire

career in the NSDAP.

Darré was born in 1895 into the family of a Berlin merchant who had his business in Argentina. He spent his early childhood in this Latin American country, and at the age of ten he returned to Germany. In 1914 he was enrolled in the colonial school in Weitzenhausen, where he intended, like Himmler, to receive an agricultural education. But the study of agrarian premulst was interrupted when he was mobilized into the army. The horrors of war, positional battles did not discourage the young man from continuing his education. In May 1919 he returned to the colonial school. I wonder what he hoped for? After the defeat in the war, Germany lost all the colonies, and her graduates were doomed to join the gigantic army of the unemployed. Darra could not finish his studies, and he was forced to leave the educational institution. Until 1922, he wandered, taking seasonal jobs on large estates.

In 1922, Walter Darre went to the University of Galle, where he got a job as an assistant to the geneticist Gustav Fröhlich. Thanks to this, he nevertheless received a diploma in agricultural education in 1925. True, his official biography of the period of the Nazi dictatorship indicated that he received his diploma in 1920 at a colonial school. Having acquired the status of a certified specialist, from 1925 to 1929 Darré took part in the implementation of various private and public projects related to agriculture. Far from politics, in 1929 he decided to join the Nazis. He sympathized with the NSDAP already in the early 20s, but, most likely, his entry into the party

27

was the result of a series of professional failures. When Darre realized that his activities were not bringing the desired results, in May 1929 he became a consultant in one of

numerous "Völkische" groups. In the same year, he published the book "The Peasantry as the Source of the Nordic Race". In his work, he planned to refute the theory of Fritz Kern, then popular among the nationalists, who tried to portray the ancient Germans as nomadic tribes engaged in cattle breeding. Darre, under the influence of the ideas of the racist Hans Günther, considered the nomads useless parasites. The Germans, in his presentation, were sedentary agricultural tribes who created the foundation for the future German civilization.

The romantic presentation of ancient history, ideas about racially pure peasants made a great impression on Hitler, who got acquainted with Darre's book in 1930. The Führer has long been trying to find "evidence" of the racial purity and fullness of the Germans. Hitler actually borrowed the idea of "blood and soil" from Darre. In the same year, Hitler and Darre met. The theoretician of the idea of "blood and soil" was immediately enrolled under Konstantin Hirl in the fifth department ("agriculture") of the Organizational Directorate of the Party, whose activities were personally supervised by Himmler. Within the framework of this department, Darre took up the creation of the "agrarian-political apparatus" of the party. Darre's party career was swift - no wonder, because he was the favorite of the Führer himself! In 1932, he headed his own department in the party apparatus, still reporting personally to Hitler (such an honor was given only to the highest-ranking party functionaries). Darre's structure grew by leaps and bounds, already a few months later he had several departments under his control. One of these departments, headed by Erwin Metiner, in particular, was engaged in the search for the spiritual and historical roots of the German peasantry.

On April 8, 1933, almost immediately after Hitler came to power, Walter Darre was appointed to the post of imperial leader of the peasants. It was then that Darre and Metzner began to collaborate with Professor Hermann Reischle of the University of Berlin. This cooperation led to an even greater expansion of the apparatus, which was subordinate to Darre (in the summer of 1933, its tasks also included issues of food provision). In December 1933, Darre became head of the Imperial Food Cabinet, which had the status of a ministry. The tasks of the new organization included propaganda indoctrination of the German peasantry. The cabinet itself was a complex structure with many departments. One of these from

26

Delov, the Headquarters of the Imperial Leader of the Peasants, was headed by the already mentioned Professor Reischle. Darre's interest in history, population issues, and racial agrarian policy allowed him to become close to Heinrich Himmler. Both had an agricultural background, both showed an interest in history, and both were concerned about issues of racial theory. But their mutual interests did not end there. Himmler, who became Reichsfuehrer-SS in 1929, planned to turn his organization into the biological elite of the future, for which he recruited Darre in 1930. He was asked to head Walter Darre, an imperial department within the SS for the study of questions of peasants in races and settlements. Third Reich. One of the founders of Heritage

The idea of a pure Germanic ancestral race" later belonged to Himmler; On December 31, 1931, Darre completed the formation of a new department. Leading it, he received the rank of SS Standartenführer. For him, there was no doubt that "pure race" and "peasantry" are identical concepts, synonymous words. In 1933, Darre explained to Hermann Rauschning that he and the Reichsfuehrer were to bring forth a new racially pure peasantry destined to become the new elite of Europe. It was very difficult to carry out such a project within the framework of the Imperial Food Cabinet, and therefore Darre transferred the necessary employees to the department for the study of race and settlements. It was there that they were to begin the formation of a new elite from the available "human material", that is, the SS. To strengthen cooperation, Himmler became the head of the "Imperial Union. German graduates in the field of agriculture", which was part of the Imperial Food Cabinet,



Meanwhile, Himmler met Hermann Wirth quite by accident. In a personal conversation, Wirth emphasized in every possible way that he was not only a supporter of the idea of "blood and soil", but all his research was based on its principles. Himmler had no doubts about the authenticity of Linda's Chronicle of Ur. He preferred to ignore criticism from academia. Support for the disgraced researcher was not limited to verbal statements, Darre and Himmler invited him to continue his research in the framework of the Food Cabinet under

29

At first, the activities of the "Heritage of the Ancestors" were limited to the organization of exhibitions, which dealt with national and solar symbols.

under the control of the SS chief. Already in April 1935, Wirth received generous support and was able to create in Berlin an unofficial "Collection of Folk Traditions and Ancient Religion", which received the unofficial name "German Ancestral Heritage".

After gaining a foothold in Berlin, Wirth significantly expanded his traveling exhibition, and then even made it stationary. In May 1935, Himmler himself opened this exhibition, held under the auspices of the Food Cabinet. The formal task of the exposition was to give an ideologically substantiated answer to the questions of being, life, people and Motherland. Since the exhibition was supposed to help strengthen the racial consciousness of the German people, its attendance became mandatory for members of almost all National Socialist organizations (storm troopers, the Hitler Youth, women's and student associations).

As already mentioned, the creation of the Ahnenerbe as an independent association took place on July 1, 1935. The Heritage of Ancestors was established with the aim of studying the history of ancient spirituality. The very term "history of ancient spirituality" was drawn by Wirth from the "Völkisch" vocabulary of organizations. This allowed him to think that he would play the main role in the organization. Being only a private researcher, he claimed the high-profile title of President of the society. But the real influence, as one would expect, could only have been Himmler, who was appointed curator

thirty

society, and Darre, who introduced his representatives to the board of the society. Already in the formal structure of the Heritage of Ancestors, spelled out in the Charter, internal contradictions were initially laid down: the society was represented by three parties - Himmler, Darre and Wirth. Let's take, for example, the status of the President and curator of the society - the Charter did not prescribe who was subordinate to whom. In words, after a heated discussion, it was decided that the position of the curator is a key one in the activities of the Ahnenerbe. In addition, the nature of the relationship between the President and the Deputy Curator remained unclear. Himmler, having become the curator of the Ahnenerbe, appointed the head of the Main Directorate of the Imperial Food Cabinet Hermann Reischle as such. This man immediately began to exert active pressure on society, hiding behind the interests of the Reichsfuehrer SS. The functions of Erwin Metzner, who was introduced by Darré to the Presidium of Ancestral Heritage, were not clear. Later, another friend of Darre, the village doctor Wilhelm Kinkelin, was introduced to the Presidium of the society. Its functions and powers were no less vague.

The charter of the Ahnenerbe was simply teeming with such ambiguities, which irritated Himmler very much. He, as the Reichsfuehrer SS and chief of the political police, had a very negative attitude towards the violation of formal legal norms. The fact that Himmler agreed to such a Charter could mean only one thing - he regarded it as a temporary instrument and in the near future planned to either change or completely abolish it. He did not need the Charter, while the rest of the founders tried to see in this document certain guarantees of their powers.

So, Himmler considered the Ahnenerbe as a structure subordinated exclusively to him. This explains the fact that in the summer of 1935 he appointed General Secretary of the Heritage

ancestors" of 30-year-old SS candidate Wolfram Sievers. At that time, Sievers acted as Hermann Wirth's personal secretary. But this did not prevent him from showing his remarkable organizational skills, and most importantly (for Himmler), from unconditionally obeying the principles of the SS. This man was supposed to help Himmler overcome the influence of Wirth and Darre, who wanted to make the new organization a hostage to their own interests. It was Sievers who was destined to become a key figure in the Ahnenerbe. It was he who gave him the character of an SS unit. But how did an ordinary secretary of a private researcher manage to play such a role? Who was this man, Wolfram Sievers?

31

Wolfram Sievers was born in 1905 in Hildesheim into the family of an evangelical organist. The profession of his father in many ways contributed to the fact that Sievers already in his youth understood complex religious issues. The same father instilled in him a love for baroque music. In 1922, the young man left the gymnasium without receiving a certificate. The reason for leaving is very interesting. At the Nuremberg passage, Sievers said that he had to leave his studies because of the plight of his family and the need to learn some practical profession. But on the SS questionnaire, he wrote that he had left the school in order to join the activities of the "Schutz Bunde", paramilitary formations of the "Völkische" groups. He had reasons for such a step - from his youth he was an ardent nationalist. So it is not surprising that pan-Germanist values predetermined his future fate.

In fact, Sievers wanted to study law, but was forced to choose the profession of a merchant. For two years he worked as an apprentice at a local paper mill. Simultaneously with work, he studied at the Görz vocational school. In 1928, Sievers went to Stuttgart, where he got a job as a bookseller in one of the local publishing houses. Not wanting to stop there, he attended lectures at the Technical Institute. In conversations with students, he showed himself to be an intelligent, but not quite internally formed young man. In Stuttgart, he joined conservative youth organizations, which usually consisted of representatives of the middle class. In those years, numerous youth associations became a kind of barometer of public sentiment in Germany - they opposed the liberalism of the Weimar Republic, referring to the ideals of the past. In addition to the organization of "stalkers" ("Silver-blue ring"), he was a member of the "Migratory Birds" and the Young National Union. But his political views began to crystallize in other nationalist organizations: the Württemberg Union of Young Peasants, later transformed into the Military Sports Organization F, and the Artamanen organization, which already in the late 1920s made Hitler its honorary leader. member. The latter organization, which preached pagan nationalism, was closest to the growing strength of National Socialism. This union was formed in 1924 to help the German peasants drive the Polish laborers back to the east. Artamanen developed as an active right-wing extremist organization that used vulgarly romantic slogans such as "renewal of the people with the help of the peasantry", "blood and soil", "reviving the connection of the German people

32

with soil." The internal structure of the Artamans was unambiguously totalitarian in nature: a rigid hierarchical structure, unconditional obedience to the orders of superiors.

Sievers was bewitched by myths about "blood and gore," about the creation of a new elite. One of the goals of the Artamans was precisely to form a new national elite through self-denial and sacrifice. But over time, Sievers became cramped within the framework of the youth organization, which, after the internal crisis, actually collapsed. In 1929, he began to cooperate with the National Socialist Student Union and even became the head of the local branch of the Stuttgart Institute of Technology.

Based on these facts, it seemed that one could assume that even then Sievers was a convinced Nazi. In 1929, as a member of the NSDAP - membership number 144 983 - he took part in the Nuremberg Party Congress. But in fact, he considered the NSDAP as one of the many organizations in which he was a member. Instinct told him that he should have stayed in this party as long as it helped his career. In the NSDAP, he was attracted by no means by a mass movement, but by the possibility of creating a new "cold" elite of society. At that time, it was precisely the concept of the elite that was key for him. As a former evangelist (he renounced the church in 1931), Sievers showed the most keen interest in this area. This is the reason why Sievers was never a convinced National Socialist - he could not find sufficiently developed mystical ideas in the Nazi worldview. -religious moments. It is indicative that a student of a technical institute most willingly attended lectures on philosophy, history and religion. His understanding of religion was nationalist in nature. he always admitted that he saw in the ancient Germanic tribes a kind of Divine Providence. This prompted him not only to bring his historical concept in line with nationalistic and mystical views, but also to form a "German religion". The atheistic ideology of National Socialism, of course, could not help him in this. He found the necessary basis for his own conclusions only in two

Wolfram Sievere at the beginning of his career in the SS

33

## 2 Shreich's occult myth

people - Hermann Wirth and Friedrich Hielscher. We already know Wirth, but who was Hielscher?

Friedrich Hielscher was born on May 31, 1902 in the small town of Plauen in the family of a haberdasher. After graduating from high school, the young man joined the volunteer corps, which fought defensive battles against the Polish armed forces in Upper Silesia. After that, he decided to join the Reichswehr. But his military career was short-lived. In March 1920, Hielscher took part in active participation in the Kapp Putsch. Fearing persecution, he was forced

den to leave the ranks of the armed forces. Those

Now he decided to link his fate with science. After demobilization, he studied law at the University of Berlin, while attending classes at the Institute of Politics. In 1926, he defended his dissertation on the topic "Autocracy. An Attempt at a German Interpretation of a Legal Term", The scientific work impressed the dissertation council so much that he was awarded a scientific degree simultaneously in two specializations: "history of law" and "philosophy of law". The doors of many prestigious institutions opened before the young specialist. But Hielscher hated the strictly regimented life of a bureaucrat. He decided to become a writer.

The same age as Sievers, Friedrich Hielscher was, according to his contemporaries, an excellent publicist with a sharp mind, although not without certain quirks. While still a student, he joined the "conservative revolution" movement, which was represented by such bright names as Ernst Junger, Franz Schauwecker, Ernst von Salomon. Their nationalism was combined with "Bolshevik" moments, more precisely, with radical anti-Westernism and orientation towards Soviet Russia. Many of the conservative revolutionaries then found themselves in the camp of the National Socialists, but in the 1920s they tried to distance themselves from this "plebeian" movement, Ernst von Salomon called Hielscher "a Bogomil! who fought dragons", and Ernst Junger generally spoke of him as a "mythical creature." Despising the Weimar Republic, Hielscher rejected the National Socialist

'  
The Bogomils are representatives of an early Christian mystical sect.

Friedrich Hielscher with his wife

lim. He was a romantic, and the totalitarian attitude of the Nazis was alien to him. He himself considered it necessary to return to history, "having outlived the state to the level of tribes and landscapes (Francia, Schlesin, Tuscany, Brittany)". Rejecting all modern structures, he proposed the resurrection of a German empire ruled by German tribes, each with its own distinct characteristics. In his opinion, these unique features were dissolved in the amorphous mass of the German people. The tribes were to unite and create a new empire, modeled on the medieval one. As can be seen, these views were fundamentally at odds with the leadership of the Nazis. The union created on the basis of this or that tribe had to worship the sacred symbols characteristic of this nation. The tribal unions were supposed to create "sacred associations" from which the future elite of Germany would have formed. The ideal of the new elite differed significantly from the image of an ordinary German, on whom the Nazis staked. Hielscher tried to promote a similar theory among his friends, but they considered it complex and illogical. His particularism, of course, contained elements close to them - "struggle", "courage" - but still remained an impractical and speculative idea of an eccentric. Conservative circles valued Hielscher primarily as a publicist; in the 1920s he actively wrote for national revolutionary publications such as *Zavtra*, *Aminus*, *Resistance*, *Offensive*. Since 1930, he began to cooperate with the newspaper "Reich" (please do not confuse with the publication of Goebbels, which arose somewhat later). Soon, under the same title, he published his own work. She did not receive recognition and, according to her contemporaries, was full of dark melancholy.

35

This work is notable for the fact that on its pages he sharply criticized the "Völkisch" of the group, for which he immediately earned hostility from the Nazis. Rosenberg had a simply hostile feeling towards him. In 1930, in the *National Socialist Monthly*, he attacked Hielscher with the most monstrous accusations.

But, nevertheless, Hielscher's fanaticism, graceful style and gloomy romanticism found a favorable trap, which became the German youth. Already from the mid-1920s, the young ideologist consulted many conservative and national-revolutionary youth organizations. His ideas had a special impact on students. During a dispute at one of the universities, Hielscher met Sievers.

This acquaintance, which became fateful for Sievers, took place in 1931 at the Stuttgart Institute, where Hielscher planned to give a series of lectures. Sievers, as mentioned above, then headed the local branch of the National Socialist Union of Students. What attracted Sievers to Hilysher? Most likely, these were mystical nationalism, the original concept of the new elite and the idea of creating a Germanic religion. The new religion became for Hielscher, in fact, a matter of life. The new cult structure was called the Independent Free Church. Only people very close to Hielscher knew about its existence. Thus, for example, Ernst Junger reported its existence in his diaries only in 1943. Out of caution, calling high-ranking officials pseudonyms: Bogo is Hielscher, Kniebolo is Hitler, he wrote the following: "In an era so poor in original minds, Bogo is one of those acquaintances over which I thought a lot, never being able to make a final judgment. Before, I thought that he would go down in the history of our era as a little-known personality, although endowed with exceptional subtlety of mind. Now I know that he will play a larger role. Many, if not most, of the young intellectuals of the generation that matured after the Great War of 1914 were affected by his influence and passed through his school... My long-standing suspicion has now been confirmed, namely, that he founded the Church. Now he has moved away from the dogmatic part and has already advanced very far in the creation of the liturgy. He showed me a series of hymns and a cycle of feasts called "pagan goal", which included the exact order of the gods, animals, flowers, dishes, stones and plants. For example, on February 2, the dedication to the light is celebrated.

This was exactly what Sievers had been looking for in numerous associations and unions in recent years: the radical nationalism he found in the NSDAP, the elitist consciousness inherent in Arta

manen", and most importantly, religious mysticism. In April 1932, the admiring Sievers made a report to his friends "The Past and Future of the Reich", which was based on the constructions of Hielscher. "His work is the first historical and philosophical substantiation of nationalism," Sievers wrote in the summary of the report, "he showed the true, kind of unique history of the empire ... He was able to give the Germans a delightful idea. In his categorical conclusions ... he gives exhaustive answers to the questions of our time.

Still, Hielscher could not keep Sievers in his church. They differed in matters of religion. Hielscher, when creating a new religion, relied exclusively on the German heritage, ignoring Christianity. This did not sit well with Sievers. He could not understand why Hielscher rejected the Christian layer of history. Sharing his experiences with a diary, he believed that Hitler would never be the deliverer of the German people, since he rejected religion. Here he emphasized that he was not satisfied with the fact that Hilyner did not even think of reviving German traditions in a Christian spirit.

It was then that Sievers drew attention to the teachings of Wirth, who saw young people as carriers of the new German culture. In his works, Wirth claimed to establish a close relationship between ancient cults and the Christian religion. Sievers saw in Wirth another spokesman for his own sentiments. Personal sympathies led Sievers to a private researcher, and he settled with him in Marburg, where he began to work as a personal secretary. He assisted Wirth in conducting his research, organizing lectures and exhibitions. In a short period of time, he was so carried away by ancient history that by 1932 he had acquired the richest knowledge in this area. In November 1932, together with Wirth, he moved to Bad Doberan. Most likely, there was a quarrel between them caused by political differences, and in early 1933 Sievers left Wirth. Wirth himself explained this by the futility of the young assistant. In April 1933, Sievers ended up in Leipzig, where until September he was engaged in the publication of the police leaflet "The German Nation". In autumn, he moved to the Munich publishing house of the NSDAP. And here he did not stay. A year later, he entered the publishing house of Hugo Bruckmann. But even here he did not last long. In the summer of 1935, Wirth (it is worth noting that he is not a vindictive person at all) proposed his candidacy for the post of general secretary of the Ahnenerbe. This step is surprising if only because at that time Sievers gave the impression of an amateur, and professional failures made his psyche more than unbalanced. To solve his personal problems, Sievers even began to study astrology and the basics of magic,

#### Sketches by Hermann Wirth

Once in the Nazi environment, Sievers again showed interest in the views of Hielscher. As much as Wirth attracted him with his religious postulates, he also repelled him with ideas about the elite of an amorphous "people's community". In addition, Sievers became more tolerant of Hielscher's religious beliefs. Apparently, the knowledge gleaned from Wirth in the field of the ancient history of the Germans had an effect. By 1935, Sievers had finally abandoned the Christian worldview. Sievers' commitment to the new German religion is evidenced by the fact that at the end of 1934 he celebrated a pagan wedding with his fiancée Helena Sieber, the rite of which was personally developed by Hielscher.

The events of 1935 completely changed Sievers' life. Since then, his business has been going uphill. Wirth invited him to the new organization, although Sievers did not communicate with him at all for almost two years, and his friendship with Hielscher was as strong as ever. And the strangest thing, Sievers agreed to join the "black order" of the Nazis, the SS, which he always spoke of with contempt, full of sarcasm!! The beginning of work in the Ahnenerbe and the desire to join the SS can only be called a betrayal of one's own ideas. However, this step provided him not only with career growth, but also with his own safety. His friend Hilscher had already experienced the "charms" of the new regime - he was wanted by stormtroopers, and the book "Reich" was banned by the censors.

Although a number of party leaders continued to discuss it even after its ban. Hielscher described the details of his misadventures after the war in his autobiography 50 Years Among the Germans. In the early 1930s, Hielscher was actually declared

38

outlaw. How could Sievers agree to cooperate with the leadership of the SS, betraying his friend and associate?

After the war, Friedrich Hielscher, as a close friend of Sievers, explained this contradiction to the allies in the following way. Wolfram Sievers was a prominent figure in the resistance group created personally by Hielscher on the basis of the Independent Free Church. After the Nazis came to power, he was supposed to infiltrate the SS, extract valuable information there and pass it on to the anti-Hitler opposition. We will consider the details of this version below, confining ourselves for the time being to stating that these statements were false. In fact, Sievers joined the SS because Himmler's idea of an elite was similar to his own.

Elite thinking began to take shape with Sievers in youth organizations, strengthened in Artamanen, was honed in the National Socialist Union of Students and the Rosenberg Union for the Struggle for German Culture, whose branch he created in Württemberg. He outlined his ideas about the new elite in the 10-page pamphlet The German Youth, which later became the introduction to his report The Past and Future of the Reich. This manuscript is the most important document that reflected the mood of young nationalists. Sievers spoke of the willingness of young people to sacrifice themselves for the sake of the nation, empire and race, emphasizing that their sympathy for the NSDAP was not absolute. He believed that nationalism should be based, first of all, on the nation and blood, and not on party organizations. Future leaders, in his opinion, also should not have been created by parties. The mass political movement and the organization that forms the elite could not coincide, but only complemented each other. The true leader for him is not an authoritative politician from the NSDAP, but a "master" who rigidly dictates his will and distances himself from the masses. The German type of master, according to Sievers, is not the mass intoxication of stormtroopers, but a type of person, fed and raised in a movement that is leader in spirit. This leader was supposed to rally around him the youth who wanted to live justly, cruelly and harshly. These young people, personally connected with the leader, were to form a kind of brotherhood of loyalty to each other. In the SS, which sought to rise above the bulk of the people and party members, he saw the realization of the principles of true leadership.

These views were further strengthened after the suppression of the "Rem putsch" and the reprisals against the stormtroopers, who, in the understanding of Sievers, were the personification of a vulgar mass movement. From that moment on, the guard detachments began to develop along a different path than the rest of the party structures. They usually duplicated

39

the relevant sector of state activity!. The SS themselves became a "state within a state". The SS gathered representatives not of the old nobility, but mainly of the middle strata. Among the SS men of that time, two types of people can be distinguished who claimed the role of the new elite of the Reich: firstly, these are cold mathematicians and scrupulous intellectuals, and secondly, enthusiastic romantics with pseudo-philosophical ideas about the people, empire, elite, honor and fidelity. Wolfram Sievers was one of the latter.

There is no doubt that Sievers' religious-political ideas were developed personally by Hielscher. But we must not forget that Hielscher was a pure theoretician who did not even try to put his own ideas into practice. After contacting Himmler's office, this task was taken over by Sievers. Under the circumstances, Hielscher himself could not implement them — they contradicted the generally accepted norms of National Socialism. Hielscher was a thinker who had nothing against the new regime until he felt like a victim of it. Exactly

then he created the so-called "Hilscher Resistance Group", about which very little is known so far. When Hielscher decided to do anti-fascist work, his friend Sievers joined Himmler. This was done not only because of financial difficulties, but also in order to realize their ambitions and still get into the elite. Hielscher's opposition activity, however, like his previous projects, suffered from his daydreaming and theorizing. At first glance, it is not entirely clear why in the summer of 1945 he volunteered to be a witness at the Nuremberg trials, demanding to testify that the war criminal and SS V. Sievers was an active member of the Resistance. But more on that later.

## Chapter 2 THE BEGINNING OF THE ACTIVITIES OF THE ANENERBE (1935-1937)

It may sound paradoxical, but in 1935 the Ahnenerbe was controlled more by the Imperial Food Cabinet than by the SS structures. The reason for this is simple - at that time, the imperial leader of the peasants had much more money,

The duplication of state functions looked like this: the head of the Foreign Ministry was automatically the head of the external department of the NSDAP or the leader of the youth organization of the NSDAP, the Hitler Youth, automatically became a government official responsible for all youth policy in Germany, etc.

40

than the Reichsfuehrer SS. Allgemeine SS! were taken for state support only in 1938. Until that moment, they were supported by the financial resources of individual companies, membership fees of the SS men themselves and voluntary donations. At the same time, the Imperial Food Cabinet already in 1933 received abundant funding from both the state and party budgets. When creating the Heritage of Ancestors, no clear funding was provided, and therefore the new organization did not have any own funds. The Ahnenerbe had to carry out its scientific projects with money collected in the form of donations and meager membership payments. In order to continue at least some work at all, the Ahnenerbe was forced to apply for a loan to one of the founders, Walter Darre. Himmler was afraid of losing control of society. Under these conditions, the young Reichsfuehrer tried to establish contact with the German Research Society, which received sufficient funding from the state. Himmler's political authority did its job. Ahnenerbe, it was decided to transfer part of the tasks of this organization and the funding allocated to them. Thus, Himmler was able to change the situation. He reduced Darré's influence by equating the status of the Ancestral Heritage Society with that of the SS. It is interesting to see how the Ahnenerbe, which at first served the Imperial Provisions Office, as if by magic, turned into a unit of security detachments.

The agrarian interpretation of German history and the myth of Darre about "blood and soil" were supported by Himmler and were a kind of measure for the activities of the Ahnenerbe. This led to the fact that most of the works published by Wirth in the depths of the "Heritage of the Ancestors" were equally flattering for both peasants and SS men. These materials were also used in other divisions of the party. So, for example, the report of the Anenerbe "Customs among the Peasant Environment" was read not only to the peasants in the framework of the so-called "Green Week", but also in the Hitler Youth and many other organizations. In May 1936, Heritage of Ancestors began to process materials that had been confiscated from old communal settlements and village elders. The results of this work were planned to be used for worldview education in the SS.

The already difficult relations within the "Heritage of the Ancestors" were completely confused by the fact that the Ahnenerbe was formally part of the SS Main Directorate for Race and Settlements.

The SS consisted of three parts: the Allgemeine (general) SS, the Waffen SS (SS troops) and the SS Totenkopf (concentration camp guards).

41

(RUSKHA)!, which made it outwardly similar to the structures of the Imperial Food Cabinet. The problem was that the Main Directorate, being part of the SS, reported directly to Walter Darre. Being one of the three largest departments of the SS, in 1935 it consisted only of employees of the peasant department of Darre, who received SS ranks. Such a situation could not but affect the Ahnenerbe. The top functionaries of Heritage of Ancestors (Wirt, Reischle, Metzner) occupied responsible positions in Ruskha. Entering the RUSHHA, the functionaries of the Ahnenerbe also received SS ranks: Wirth - the rank of Haupt + Sturmführer of the SS, and Sievers - SSman - private SS. He did not stay in this rank for long, in a short time he rose to the rank of an SS officer. Their activities within the RUSHHA were purely nominal, but Himmler himself was interested in such official intricacies. The union of these three organizations (Ahnenerbe, the Imperial Food Cabinet and RUSKHA) was supported by common tasks that they had to carry out jointly. So, in May 1936, a "printing commission" was created, which was supposed to check all manuscripts sent for printing. The study of the spectrum of works devoted to history, racial issues, etc., was entrusted to all three of these organizations at once.

Over time, Darre's attitude towards the Ahnenerbe became quite hostile. This was due to two reasons: firstly, the aggravation of contradictions between the Reichsfuehrer SS and the imperial leader of the peasants, and secondly, Himmler's desire to completely pour the "Heritage of the Ancestors" into the SS apparatus. The conflict between these two Nazi leaders emerged in the summer of 1936. From that time on, Himmler decided to select a new biological type of people himself. The sphere of this experiment was not to be the entire German people, as Darre assumed, but only the SS men. The Reichsführer went much further than Darre, who spoke of the settled German peasantry. Forming the core of the future Waffen SS, Himmler put forward the idea of a "fighting peasantry" that would be able to conquer land for itself in the East. Darre was alien to the idea of "onslaught on the East", he wanted to be content with his native lands. In his opinion, the German peasant had to cultivate his native land, in extreme cases, to protect it, but not to conquer other people's expanses. Himmler could not allow such thoughts to prevail in Ruskha.

'Wazzepopa ZeChutevairapi (Wa\$HA), not to be confused with the RSHA, Imperial Security Headquarters.

42

alina yyy === —=—==—=—=—=—=—=s=s=[—=—s.

The final break in relations between Himmler and Darre occurred in 1938. Part of this had already happened a year earlier, when Darré's representatives at the "printing commission" sharply criticized a manuscript that sang of the militancy of the Germans. She de undermined the ideal of a settled peasant. It was Heinar Schilling's German History. This rune researcher enjoyed great prestige with the Reichsführer SS. The planned scandal was hushed up only with the decisive intervention of Sievers.

Sievers not only stood by Himmler's side, but tried to find a direct path to the Reichsführer. He did not succeed immediately. Often, Himmler's functions as curator of the Ahnenerbe were performed by Bruno Halcke. The involvement of Galke in the activities of the "Heritage of the Ancestors" was the clearest example of the fact that Himmler did not even think of observing the Charter of the Society. The position of the Special Representative of the Reichsführer SS was not prescribed in the Charter of the Ahnenerbe, but nevertheless B. Halcke occupied it (a typical situation for the Third Reich). From the first days of his stay in the Ahnenerbe, he extended his influence to almost all employees, including Reischle, who was considered Darre's man. Sievers not only did not interfere, but helped him in every possible way in this. But Galke's power was not unlimited, as a rule, he influenced the sphere of organizational planning of the Ancestors' Heritage. To understand how many threads of Ahnenerbe management came to him, let us turn to some moments of his biography.



Halcke, a graduate tradesman, joined the SS with his friend Karl Wolf in the early 1920s. Bruno, who almost immediately became Himmler's adjutant, with the help of Wolf, headed the SS economic department in 1935. Before the Nazis came to power, the economic department actually performed the functions of the SS cash desk - all contributions and donations flowed here. The secret task of the administration was to finance those projects in which Himmler showed a personal interest, but which were not within the competence of the guard detachments, and therefore could not claim the SS budget. As expected, in 1935, the Ahnenerbe was among such projects. Initially, Galke's functions in the Ahnenerbe were very modest: he had to seek subsidies from the SS fund for research on the "Heritage of the Ancestors". Needless to say, he was very successful in this task. Soon, many employees of the society came to the conclusion that Galke was the "gray eminence" of the Ahnenerbe. So, for example, he copied all the documents, including the manuscripts, that came to the Ancestral Heritage, and sent copies personally to the Reichsfuehrer SS. As a representative of Himmler, he attended all, even closed meetings. Himmler not only did not restrain the initiatives of his subordinate, which

43

more and more went beyond financial issues, but, on the contrary, welcomed them. In the autumn of 1936, Himmler and Halke took a decisive step to eliminate the influence of the Imperial Food Cabinet on the Ahnenerbe. They were going to transfer the Ahnenerbe to the personal headquarters of the Reichsfuehrer SS.

Back in October 1936, at one of the Ancestral Heritage meetings, a representative of Darre spoke of the support of the German Ancestral Heritage by the General Directorate for Race and Settlement, and a few days later, on November 9, 1936, it was already - conducted from the subordination of Ruskha. Now the Ahnenerbe operated under the direct control of the adjutant of the Reichsfuehrer, being completely under his jurisdiction. But this move did not completely eliminate Darre's influence. Reischle, Metzner, and Kinkelin continued to work in the Ahnenerbe. The proposed reorganization was not carried out - it was difficult to find suitable scientific personnel to replace them. The Imperial Food Cabinet continued, as before, co-financing the "Heritage of the Ancestors". To expel Darré's people from the research society meant, in fact, to put an end to these financial resources. Himmler did not want to risk it yet. The solution to the "Darre problem" was planned to be postponed to a later period.

Hermann Wirth was quite content with the intention to turn the research society into a scientific center for the SS, although such a possibility was not provided for in the Charter. In order to put this decision into practice, the Ahnenerbe did not have enough scientifically trained personnel and highly qualified specialists. Not recognized by official science, Hermann Wirth contributed little to their emergence. Himmler was well aware of this. He understood that Wirth's dubious reputation was a stigma for the entire research society "Heritage of the Ancestors". In addition, Wirth made one mistake - he continued to maintain close ties with Darre. Developing the principle of "blood and soil", Wirth drew Darre's attention to the specific legal custom of the German peasantry, better known as "Odal". Darre put this rite at the basis of "hereditary peasant law." As the friendship between Wirth and Darre grew stronger, the Reichsfuehrer's dislike for the researcher grew. A similar attitude towards the President Ahnenerbe was cherished by many of his subordinates. In December 1936, when it became clear that the resignation. Wirth was only a matter of time, Reischle declared that Wirth's legacy needed to be revisited.

At that time, Wirth acted within the Ahnenerbe not only as president of the society, but also as head of the department for the study

44

writing and symbols. Within the framework of this department, he continued his previous research. study of cult utensils, clothing and jewelry. At the initiative of Wirth, there was even developed

a project for a workshop where duplicates of the most valuable and interesting exhibits were to be made. He also planned to create a film studio in order to shoot films about the ancient Germans in specially created scenery. As part of his research, he undertook ruinous expeditions for the Ahnenerbe to Scandinavia. The first of them took place in the autumn of 1935, and the second in August 1936. He had high hopes for these trips. During them, he copied rock signs, after which he studied them in Berlin. Himmler still hoped that Wirth's new work, *The Sacred Proto-Language of Mankind*, would be published in a form acceptable to the scientific world. Himmler now believed that all of Wirth's previous work had been nothing but unsubstantiated assertions. Under pressure from the Reichsführer, Wirth spent all his time working through literature and sources - and this did not escape Himmler.

As already mentioned, the clouds over Wirth's head have been gathering for a long time. In September 1936, Himmler was informed that Wirth had completed the manuscript of a book called *Odal*. This work was a kind of guide to the sources and written monuments that affected the Odal rite. Wirth vowed that this book would be purely scientific in nature. And then Wirth overdid it. Himmler could not believe that one person could write a book of 600 pages in two months. Suspecting that the researcher was just leading him by the nose, he decided

Hermann Wirth during a Scandinavian expedition to get rid of him. Reichsfue

45

Hermann Wirth working on the manuscript

Rer began a systematic persecution of Wirth in the Ahnenerbe. He made it clear that he, as the president of the society, had no right to conduct any correspondence and negotiations without first agreeing them with him. To Wirth's protests, Himmler noted that the president himself had violated not only discipline, but also the Charter of the Ancestors' Heritage.

Wanting to finish off the guilty researcher, Himmler gave the order to isolate him from any professional and official contacts. Wirt was banned. His ideas of a film studio, landscape representations were declared politically senseless and financially unprofitable. In December 1937, the SS chief hinted to the stubborn researcher that his first task was to ensure the activities of the Reichsführer SS. And only then could he engage in free research activities. Himmler decided to put an end to it. He refused to carry out Wirth's projects, and turned the Ahnenerbe into an SS institute, where there could be no talk of the legacy of this scientist.

The complicated relationship between Himmler and Hermann Wirth caused a new person to appear in the Ahnenerbe, Professor Walter Wüst. Without any doubt, he could be called one of the most gifted Indo-Germanists of that time. Wüst was born into the family of a teacher in the evangelical school of the Palatinate. In 1923 he defended his dissertation, and three years later he became a Privatdozent at the University of Munich. Six years later, in 1932, he was already a tenured professor at that university. Himmler met Wüst as a scientist, but the latter's political fortunes were no less impressive than his scientific talents. He joined the Nazis in the 1920s. In the early 1930s he was not only an assistant to the local organization of the National Socialist Union of Teachers, but also a lecturer in the district party organization and a secret agent of the SD at the University of Munich. In 1935, after becoming dean of the Faculty of Philosophy, Wüst announced himself as the most realistic contender for the post of rector of the University of Munich. His scientific influence was multiplied by party authority. As early as 1933, he controlled all Bavarian educational institutions. Wüst and Himmler were introduced by Wolfram Sievers, General Secretary of the Ahnenerbe, who had known the scientist since his time at the Bruckmann Publishing House. This historic meeting took place in January 1936. Wüst made the most favorable impression on the Reichsfuehrer.

The chief of the SS decided to enlist the young Nazi professor to participate in the "Hinrich's Feast"! held by the SS

' We are talking about King Henry the "Fowler".

#### Heinrich's Feast at Quedlinburg Castle

at Quedlinburg Castle. The celebration was dedicated to the millennium of the king, and Heinrich Himmler planned to hold it with great pomp. At first, they wanted to hold the event in the cathedral of Quedlinburg Castle, where the alleged burial place of the king was located. But later doubts arose. "The remains of the greatest German leader do not rest in a tomb, and we do not know where they are," they reported.

Reichsfuehrer organizers of the holiday.

In August 1936, Wüst met Himmler at the home of the SS chief on Lake Tegern. There they exchanged views on the tasks and goals of the research society "Heritage of the Ancestors". The exact content of this conversation is not known, but it can be assumed that Wüst "enchanted" Himmler with his erudition and scientific courage. Most likely, the scientist outlined his own vision of the tasks of the Ahnenerbe within the framework of the cultural and political activities of the SS. Himmler realized that he would have gained much more by cooperating with Wüst than by maintaining his relationship with Wirth. The Reichsfuehrer could not escape the fact that Wüst emphasized

negatively

Commemorative badge dedicated to the celebrations at Quedlinburg Castle

47

spoke about Wirth. Wüst did not always have such an attitude towards him. In the early 1930s he, like many young Germanists, was bewitched by the fantastic ideas of this researcher. Thus, for example, in 1934, during a dispute about the authenticity of Linda's Ur Chronicle, Wüst sided with Wirth. But gradually his sympathies began to give way to doubts about the truth of his theory. On top of that, Wüst was disappointed with Wirth as

person and his personality.

Starting cooperation with the Ahnenerbe, Wüst was very careful to ensure that his Walter Wüst reputation did not suffer from unwitting as

associations with the name of this charlatan scientist

on the. During the negotiations on joining the Ancestors' Heritage, Himmler was well aware that Professor Wüst would flatly refuse to carry out any of Wirth's orders. Therefore, Himmler invited him to take the privileged position of representative of the Ahnenerbe, and most importantly, gave him an advantage over Wirth in solving scientific issues. From now on, it was Wüst who supervised all the lectures given by the Ahnenerbe employees. He agreed to head one of the structures of the Heritage of Ancestors under a number of conditions: firstly, he would not depend on Wirth; secondly, he would be able to continue his own scientific developments in Ahnenerbe; a list of employees in your department. Himmler guaranteed that all his demands would be met.

This answered the question why Wüst immediately agreed to join Himmler's research organization. But it is still not clear why he went to cooperate with the Nazis in general and the SS in particular? This point seems important, if only because after the war Wüst was among those teachers of higher education against whom harsh repressive measures were taken. There are four groups of higher education teachers who actively collaborated with the Nazis. The first group included leading theorists and philosophers, such as A. Beumler and E. Crick. They had the prerogative to personally adjust the theory and practice of university education to the National Socialist ideology. Second

the group consisted, as a rule, of the "youth" of the period, born in 1900-1920, who worked as junior researchers in certain areas

48

science, putting National Socialist principles into practice. The third group was formed from old school professors who collaborated with the regime, wanting to maintain their former position. The fourth group was the most numerous - these were scientists who accepted the new regime in 1933, but gradually distanced themselves from it, becoming passive oppositionists. Walter Wüst did not find a place in this scheme - he was not a representative of any of the above groups.

Although Wüst was young, by 1933 he was not only a professor, but also a leading figure in his field. According to former employees, his membership in the NSDAP was predetermined by the desire to preserve the freedom of scientific research. Like Lantsdorf and Schleif, he was on very strained terms with Rosenberg and his representatives. Nevertheless, Rosenberg's department tried to lure a talented scientist into their ranks. Professor Wolfgang Scholz, representative of the Union for the Struggle for German Culture at the University of Munich, should have contributed to this. When, in 1936, Himmler was just beginning negotiations on Wüst's entry into the Ahnenerbe, Scholz undertook an active indoctrination of the scientist in order to persuade him to cooperate with Rosenberg. Under these conditions, Himmler was simply forced to grant Wüst scientific independence in order to ensure his presence in the Ahnenerbe. As can be seen, the SS, unlike other Nazi structures, gave any scientist who was ready to cooperate the opportunity to move up the party ladder.

In October 1936, Wüst was appointed head of the Ahnenerbe department, which was responsible for linguistic research. This structure was located in Munich. Himmler kept his word - he did not interfere with Wüst teaching at the university and doing his own research.

It is still not clear what role Wüst, who was a respectable alternative to Wirth, played in the creation of the department of meteorology. It can be assumed that Wüst had no illusions about the scientific inconsistency of the "doctrine of world ice." |

One summer day in 1925, many German scientists received a letter with a very strange content: "The time has come to choose whether you are with us or against us. Hitler will clean up politics, Hans Hörbiger will sweep away false sciences. The doctrine of eternal ice will be a sign of the rebirth of the German people. Beware! Join our ranks before it's too late!" This is how Hans Görbiger, the "eternal discoverer blessed by God", declared his existence. Co.

49

Of course, scientists did not take seriously the trick of another maniac from science. However, the time has come, and they were convinced that the icy prophet does not throw words into the wind.

Hans Görbiger was born in 1860 to a Tyrolean family. As an adult, he chose the profession of a compressor plant engineer and even invented a new pump faucet system that made him a fortune. But it was by no means applied mechanics that occupied the thoughts of this man. Herbig was fond of the astronomical application of the state of water—liquid, ice, vapor. He stated that

"Ice Prophet" Hans Görbiger this can explain the whole cosmophy

ziku. Unexpected "revelations shining

shchi intuition "opened the doors to him in

a new "science" embracing all the rest. In a letter to the Reichslei-

he wrote to Ter Ley that even in his youth he observed "how the melt

fiery steel spilled on the snow-covered ground: the land of the explosion

came with some delay and with great force. It was from this seed that his teaching grew.

Goerbiger stated his theory as follows. Empty space does not exist in space, and what appears to them is a mixture of hydrogen and ice crystals. At a distance equal to three times the distance from the Sun to Neptune, there was and is a huge ring of ice grains. Jewish astronomers call it a cluster of stars and the Milky Way, but only a few stars like the Sun shine through it. Most stars are chunks of ice illuminated by nearby suns. Jupiter, Saturn, Uranus and Neptune are bodies made of galactic ice. Mars has an ocean 400 km long, covered with ice and dust, and the channels are cracks in the ice. Our Moon also has a hidden ice ocean 200 km across. Only on Earth is the battle between Fire and Ice not over. That Moon, which today can be observed in the night sky, is already the fourth satellite of the Earth from all those who have ever revolved around the planet. Before it, three masses of cosmic ice — such is the structure and nature of the moons according to the Austrian scientist — wandering in outer space, fell into the field of the earth's gravity and for some time became its satellites. (The theory of satellite capture by the Earth itself is not

50

is the property exclusively of Hörbiger — once many "academic" scientists also adhered to this version, but now the theory of its formation at one of the early stages of the Earth's existence from volatile silicates in the primitive atmosphere of the planet is accepted as the main hypothesis of the origin of the Moon. ) However, since the orbits of the formed satellites were spiral in appearance, then, rotating along them, the moons gradually approached the Earth and eventually fell on the planet (more precisely, their fragments, since due to the gradually increasing Earth's gravity, the satellites The lands fell apart.) According to Horbiger, the fall of the moons, their approach to the Earth, and the orbital rotation itself exerted a global, one might even say dominant, influence on the processes in the development of the Earth, including the evolution of life and the history of mankind. Four geological epochs in the development of the Earth are explained by these four moons, their approach to the Earth and their fall. Being under the fourth of them, Mankind lives in the Quaternary era. In accordance with the forecast of the scientist, the fall of the current fourth moon will cause a much greater catastrophe than all previous ones, since this satellite has the largest mass.

For obvious reasons, Wüst did not advertise his negative attitude towards this theory for some time. In 1939, when his position in the Ahnenerbe was strong enough, he criticized it. But he was not worried about the anti-scientific nature of the doctrine, but about the lack of real results that could be applied in practice. Himmler did not share the professor's doubts. On the contrary, he insisted that the Ahnenerbe continue to study the "eternal ICE".

Wüst's influence began to grow only when it became clear that he was the official spokesman for the position of the Reichsfuehrer SS. But until the incident with Wirth was resolved, it was not obvious. And Wüst himself did not always understand what role was assigned to him in Himmler's research society.

In general, the work of the Ahnenerbe within the SS could only be carried out in two directions. It could engage in ideological development and teaching, which were to result in a kind of "secularized religiosity." The practical scientific results obtained by the "Heritage of the Preks" could be used to form not just an elite, but the ideological vanguard of the National Socialist regime. Thus, the research of Anne nerbe became the most important socio-political task. At that time, any projects of the "Heritage of the Ancestors" were subordinated to one goal - worldview education. Even the layouts, on-

The fabulous funding for Ancestral Heritage was nothing more than a myth. In the early years of its existence, research and excavations were based on sheer enthusiasm.

chatted by the SS in 1938, had no actual archaeological value for the Ahnenerbe. All the finds - dishes, jewelry, remnants of zhilis - should have been confirmation of the new picture of the world.

While the Ahnenerbe was torn apart by internal contradictions, while Wirth was trying to substantiate his fantastic ideas, there could be no question of the reports and lectures being somehow standardized and streamlined. Himmler, who was poorly versed in history, was also unable to prepare any purposeful and comprehensive plan. the professor made a report on the then topical topic "Mein Kampf" of the Fuhrer as a mirror of the Indo-Germanic worldview. According to eyewitnesses, this message received a positive response from the students and the teaching corps. Already being a member of the Ahnenerbe, Wüst, having worked on his report, spoke in the structural divisions of the SS with a series of lectures on this topic. He spoke about Hitler's understanding of heroism, about the spiritual experience of Mein Kampf and, of course, about the spiritual basis of National Socialism, the fundamental ideas of racism. It must be said that Wüst's lectures were a success. After the very first speeches, he enthusiastically said that it was necessary to continue the reports.

In early 1937, Wüst did not limit himself to lecturing, and suggested Himmler to create a separate division in the Ahnenerbe, which would study the Externstein megalithic complex. These rocks were a kind of symbol of the German spirit. Starting from the 19th century, this complex, like a magnet, attracted various kinds of charlatan magicians and amateur historians. During the heyday of German romanticism, Externstein was written about as a manifestation of popular beliefs characteristic of the pre-Christian era. This view was opposed by another point of view, which suggested that Externstein was closely associated with the Christian tradition. It turned into the "magical" center of Germany much later, in the era of the Crusades, becoming a kind of reflection of Jerusalem, transferred to the banks of the Rhine. The nationalistic interpretation of history inherent in Kossina relied on the first interpretation of megaliths. Völkische researchers, worshiping these rocks, created a certain ancient German cult, which after the First World War acquired incredible proportions. It was based on a variety of motives: romanticism, nationalism, racial ideas, German idealism. We will talk more about these rocks later.

There were numerous examples of the fact that, based on the SS ideology, the Ahnenerbe tried to build a new, deeper worldview, which was to become mandatory for every SS man. Starting with educational lectures and reports, Himmler's research society gradually moved on to the study of cult forms and practices. The most important tool for the implementation of the "religious" rites of the SS was to become the "sacred" symbolism, which was designed to strengthen the "faith" of the SS.

By the end of the 1930s, SS Reichsführer Heinrich Himmler not only created his own political army, he provided it with his own religiosity, which lay outside the framework of church traditions. It is quite obvious that this could not happen immediately after the Nazis came to power - most of the SS men were brought up in Christian families. But gradually they moved away from Christianity, adopting a new religious worldview, which was rooted in the ancient Germanic past. The consistent development of this confessionalism should have led to the displacement of Christianity. There is no doubt that the Heritage of Ancestors played a key role in this activity. The research society was supposed to actually develop religious views from scratch, substantiating them in terms of religion. But until the end of the 30s, the Ahnenerbe did not advertise its own activities,

vaya their achievements directly to Himmler. This closed society led to the fact that Fritz Weitzel, a man who had nothing to do with the research society, became the direct "developer" of SS religiosity. In 1938, on behalf of Himmler, he published two books: "Ceremonies in the SS" and "Celebration of the annual celebrations in the family of an SS man." Both works were based on developments that emerged from the depths of the Ahnenerbe. Weitzel managed not only to become a "prophet" of a new religion, but also to ensure that his subordinates, Fritz Weitzel, the creators and colleagues from the SS, were converted into rituals and the SS. Author of a new faith. service allowance What kind of person was this? He was born on April 27, 1904 in Frankfurt. After leaving school, he became an apprentice locksmith, and later worked as a mechanic. In 1918, like many young people of that time, he showed an interest in politics and joined a socialist youth organization. But he became disillusioned with the socialists and joined the Nazis. 2! On September 1925, he joined the NSDAP, receiving membership card No. 18 833. Being at first in the assault detachments, he constantly participated in street skirmishes and attracted the attention of the leaders of the still-forming SS. Anyone could envy his career growth. In 1926, he led the SS in his native Frankfurt. A year later, he was in the leadership of the SS, and under his command was a whole standard. In 1929 he received the rank of SS Brigadeführer. His activities remained invisible to many SS researchers, but it was him that Himmler repeatedly sent on foreign business trips to study the police experience of other countries. The study of rituals and holidays was another special task for Himmler. There is no doubt that Weitzel was not the author of works in this area. A thirty-four-year-old apprentice locksmith, who did not have a higher education in the humanities, could hardly orient himself in the annual cycle of the ancient Germans, use rich historical and ethnographic material for argumentation. The fact that the ideas set forth in the books of F. Weitzel were developed in the "Heritage of the Ancestors" is evidenced by many facts. Take, for example, the "Yulleichter", a ritual lamp for a pagan festival, which was supposed to replace Christians in SS families

The Ahnenerbe was characterized by ideological speculations on the cult things of the past and their introduction into modern life. An example of this was the use of the old Saxon "convex urns" in the new rituals of the century AD, which served as the basis for the Yule lamps, Collaborator The Ahnenerbe Carl Theodor Weigel studied the original urn in detail at the Hannover State Museum A few months later, the Ahnenerbe porcelain manufactory in Allah began producing copies of these urns. "This lamp was an expression of peasant aristocracy, used together with thuja, which replaced the Christmas tree. In ancient Germanic mythology, thuja was a symbol of life-giving power, depicting the blessing of the German gods as a whole. The sketches of the lamp were provided to the General Secretary of the Heritage of Ancestors, V. Sievers in July 1936. In January 1937, the Ahnenerbe gave Himmler a catalog of runes and symbols that were supposed to symbolize the Yule holiday. The publication also had to explain the use of the Yule lamp in the new rites. These facts clearly show that the Ahnenerbe became more and more the leading organization in the field of cultural activities of the SS.

" Yule (in the Scandinavian pronunciation Yule) is the darkest time of the year, when the nights lengthen and the days become shorter. But in the German-Scandinavian tradition, this is also the time of the return of the sun and the lengthening of daylight hours. The name Yul-Mol comes from the word "wheel" (sun wheel). Symbolically, this is represented by the custom of lighting a wheel and rolling it down a hillside, engulfed in flames. In addition to its light meaning, it is also the day of the dead and a time for sacrifice for peace and prosperity in the coming year. In this holiday they sang a song calling the souls of the dead: "come, those who want, join, those who want", with these words the woman walked around the house during the coming Yule-Yul time. This was done because it was believed that everyone could enter into the house, and it was forbidden to lock

windows and doors. It is clear that such things could not be a barrier to the souls of the dead. A large amount of food was also placed for ritual and decorative purposes. This food was not touched until Yule-Yul itself, for the ancestors had to taste it first, and then the living ones. It was nuts, pastries and more. On the eve of Yule-Yul, people went to sleep in living rooms and prepared beds for the dead. Branches of evergreens were brought, and they were decorated with figurines of people and animals made of dough. A spearhead was placed on top, as a symbol of Odin's spear. This branch or the whole tree, as now (a German custom from the 11th century), is a symbolic image of the World Tree, Irminsul, and those things are symbolic offerings to the pagan gods.

55

Samples of ritual lamps given in Wirth's book for the pagan holiday Yul ("bulging urns")

But by 1937, the Ahnenerbe had not yet acquired the character of a finally formed structure. The Heritage of the Ancestors continued to be dominated by dilettantes, and the university professor Wüst looked like a black sheep among them. Wüst's hopes to raise Ancestral Heritage to the level of a university structure proved futile. On the one hand, of course, he insisted on the objectivity of historical research, but on the other hand, despite the isolation of Wirth, pseudoscientific ideas about "world ice", etc. dominated in the Ahnenerbe. The objectivity that Wüst sought so much turned out to be a myth, and by the end of the war, the most daring critics declared that the Ancestral Heritage was not an academic structure, representing rather "the Reichsfuehrer's witchcraft kitchen". Himmler himself did not see this internal contradiction - for this he was not educated enough. He could not

at NY d VR Zhl a: \u003d de 'n.ga. and n PE - 5 N \$ D la KE 1 Nen 9]

t in. R l es 0-2

Ahnenerbe employees celebrate the Yule holiday, which coincides with Christmas. In their hands they hold Yule yulleichter lamps.

to penetrate into the essence of the essence of research, although he knew what goals they should pursue. He believed that all problems would be solved when he replaced the dilettante Wirth with the educated Wüst, not realizing that most ideologically driven research seemed like schizophrenic nonsense. These included not only "the doctrine of eternal ice", but also attempts to reveal the historical personalities of the pagan gods Thor and Tyr.

### Chapter 3 EXPANSION OF THE ANENERBE (1937-1939)

March 1937, Himmler decided that the "Heritage of the Ancestors" was not - | 1 bypass the new Charter. With this decision, the Reichsfuehrer accelerated the internal development of the Ahnenerbe, which began in 1936. The fact that the new document was not discussed, but was dismissed in the form of an order from the Reichsfuehrer, indicated that Himmler had finally established his position in the Ahnenerbe and got rid of his rivals in the person of Darre and Wirth, turning the research society into an SS structure.

The influence of Reischle, Kinkel, and Metzner gradually faded away, and the commission headed by them for checking historical manuscripts ceased its activities altogether. Formally, they continued their work in the Ahnenerbe, but their functions were transferred to Himmler's representatives - Sievers, Wüst and Halka. There were also formal reshuffles: Himmler appointed Walter Wüst as the new President of Ancestral Heritage. Moreover, in the new Charter, the rights and powers of the President were clearly and in detail spelled out. They were limited to scientific leadership. It was also striking that, having become the new President of the Ahnenerbe, Walter Wüst also began to perform the functions of the Presidium of the society, representing the "Heritage of the Ancestors" in the highest circles of the party and the state.



All administrative tasks within the society were carried out by Wolfram Sievers. His position of "general secretary" was renamed "imperial leader of the society", which indicated an increase in his status. In his activities, in dealing with administrative, organizational and financial issues, he had to report to the Special Representative of the Reichsführer SS Bruno Halke. In practice, however, it turned out that Galke took over financial matters, giving the administration of Ahnenerbe to Sievers, especially since Wüst did not show the slightest interest in this side of the society's activities. From now on, inside the Ahnenerbe, when solving any issue, it was necessary to observe strict subordination, and this actually meant that Zi

57

Vers received almost all the threads of control. The new position and new powers gave Sievers considerable power, which he decided to use for his own good.

Himmler himself only benefited from the change in the Charter. Now the position of curator, which was held by the Reichsfuehrer, was of an authoritarian nature. He could decide all the affairs of the society at his own discretion: remove and appoint new leaders, employees and founders of the Ahnenerbe. In addition, the curator was the only one who could make changes to the Charter. For the first time in the two years of existence of the Ahnenerbe, a clear, formal-legal connection was established between the society and the chief of the SS. The Reichsführer SS officially headed the board of trustees of the Ancestral Heritage. One could talk about the beginning of the integration of the Ahnenerbe into the SS.

As mentioned above, a board of trustees was created under the Ahnenerbe. The idea of creating such an organization was put forward by W. Wüst in May 1937. Himmler supported her warmly. The Board of Trustees of Heritage of Ancestors began its activities in the same month, setting financial issues as its main task. The council was to include the most significant representatives of the industry and divisions of the NSDAP, who could provide comprehensive support in the implementation of the plans of the Ahnenerbe. The direct control over the activities of the council was carried out by Bruno Halcke, who was already familiar to us. By this time, it became clear that the Imperial Food Committee would significantly reduce the financial contributions to the Ancestral Legacy. Under the circumstances, neither membership fees nor the SS treasury could provide sufficient funding for research. The situation began to change when, on August 15, 1937, the Board of Trustees allocated 8,000 Reichsmarks. In itself, this was a small amount, but it was expected that over time the financial receipts would become regular and more significant. These funds were going to be received, in particular, from the SS man Anton Loibl. This man was Himmler's personal chauffeur for a long time, and then he patented a new model of a braking device for cars. The industrial production of this brake brought him considerable income. But, nevertheless, the idea of guardianship as the main source of income for the Ahnenerbe did not live up to the hopes of the Reichsfuehrer SS. At that time, Himmler did not have structures that could conduct effective economic activity. And those that were, dealt mainly with issues of worldview and ideology. Those who supported the Ahnenerbe, the research of the Externstein complex and the preservation of the cathedral of the castle of Quedlinburg (these were the main items of expenditure of the board of trustees), as a rule, were not connected with the SS.

5\$

In addition, one should not write off Hermann Wirth, who, although he was removed from real activity, still held the mythical post of Honorary Chairman of the Ahnenerbe. The status of this post was not even indicated in the new Charter. Wirth with difficulty endured the renaming of the Ahnenerbe from the "Society for the Spiritual History of Antiquity" simply into the "Research Society". He, as already mentioned, considered himself the inventor of the term "spiritual history of antiquity" and was very proud of this. But it was even more difficult to survive isolation. All this actually split the members of the Ahnenerbe into two camps: on the one hand, like-minded people of Wirth, and on the other, Himmler, Wüst and Sievers. Each of the three leaders of the second, most authoritative camp had his own personal reasons for getting rid of the objectionable Wirth. Added to this were rumors that Wirth had started collaborating with

Rosenberg. In 1937, Himmler, more than ever, firmly declared that he did not intend to tolerate science fiction in the field of the humanities. By the beginning of 1938, Himmler had completely lost confidence in Wirth. He no longer believed in his abilities as a historian-researcher, Linda's Ur Chronicles remained unrecognized by the scientific world, as, in fact, most of Wirth's works. This did not prevent the Reichsfuehrer from declaring in personal correspondence with friends that he had no doubts about the authenticity of the Chronicles, since they contain facts that are confirmed by many oral traditions. But, apparently, the doubts that tormented the SS chief on this score prevailed, and he asked the respected Germanist professor Otto Mauser to conduct an examination of Linda's Ur Chronicles. In 1938, Mauser gave a reply to Himmler, in which he stated that he had not found a single fact that could confirm their authenticity.

Among other things, Wirth was distinguished by the willful use of financial resources. He allegedly spent some of them very irrationally on research, while others, openly, used them for

The interior of Quedlinburg Castle

- - e - petitichietie 00)

personal goals. For Himmler, who was scrupulous in this regard, this was quite enough to dislike the researcher. Without any financial authority, Wirth, nevertheless, in 1935-1936 actually squandered the entire budget of the Ahnenerbe and completely confused the accounting department. For Heinrich Himmler, the Marburg historian became an unbearable burden. One day the Reichsfuehrer lost his temper when he learned that Wirth was borrowing money from private donors, hiding behind his authority. By the way, Wirth never returned the money. The creditors approached Himmler personally with a request to repay the debt. It is noteworthy that Himmler returned the debts of Wirth, which not only did not deduct from his salary, but provided him with luxurious financing. In 1937 he received monthly 800 Reichsmarks from the Ahnenerbe and 700 Reichsmarks from the University of Berlin (1,500 Reichsmarks at that time was an almost fantastic sum). Walter Wüst was not at all interested in the financial side of the matter, he dreamed of getting rid of the person who "spoiled the reputation of his (!!!) organization." In 1937, Wüst heard that Wirth still considered himself the highest authority in the Ahnenerbe, and the Munich professor nothing more than a useless appendix to the "Heritage of the Ancestors." In response, Wüst noted that Wirth's retention of the post of Honorary Chairman had no positive effect on the activities of the society, but only pandered to the unsatisfied ambitions of some people. Wirth tried all methods in order to maintain its former influence and find at least some allies within the Ahnenerbe. But in the light of the "expulsion" of Darre's proteges from the Ancestors' Heritage, this was almost unrealistic. There were a lot of things that did not suit Sievers in the figure of Wirth. For example, past contacts, when he was in fact subordinate to the researcher, which Sievers, as an ambitious man, experienced very hard. In general, the extremely tense relationship that developed between Wirth and Sievers by 1937 can only be explained with the help of a psychological analysis of their obscure connections the day before creation of the Ahnenerbe. Undoubtedly, when creating the "Heritage of the Ancestors" Wirth counted on the support of Sievers. Only this can explain the restoration of relations that were broken in 1933. This was confirmed by his letter, in which Sievers wrote to his future wife that he was forced to agree to a closer relationship with the scientist, as this could make him completely independent. But the agreement with Wirth remained only words. From the very first days of work in the Ahnenerbe, Sievers began to speak on the side of Himmler. He was well aware of the opportunities his post gave in solving administrative problems, and was going to use it as efficiently as possible, Sievers came to Ahnenerbe enthusiastic

60

a romantic with idealistic ideas about the future elite of Germany. But gradually he began to change. By 1938, he had become a "cold SS technocrat", aided by his frequent meetings and direct reporting to the Reichsfuehrer SS. Not being a supporter of the SS ideology, Sievers appeared in the form of a prudent functionary, ready for the sake of his career growth to support any, even the most inhuman idea. He despised the naive romance of Heinrich Himmler. But at the same time, he completely abandoned

the dreamy theories of Hielscher and the mythological constructions of Wirth. From now on, he was guided only by his insatiable ambition, and he understood elitism solely as personal success.

In addition, Sievers was personally interested in getting rid of Wirth, to whom he still continued to formally submit. He wanted to consign to oblivion individual pages from the past, of which Wirth was more than aware. Previously, he was an open, undecided young man who wanted Wirth, an authority for many young people, to make him his student. As Sievers grew into the structure of the SS, he increasingly caught himself thinking that his youthful passions were a momentary weakness. He cynically decided that it was necessary to get rid of the witness of his "youthful delusions" at all costs until Wirth himself came up with the idea of using this knowledge for his own purposes. Sievers managed to strike the first blow when, in 1936, he offered his services to Galka to train young SS men. He motivated this step by the fact that, like no one else, he knew Wirth's views, and therefore could easily replace him. Wirth could never forgive this insult to his former assistant.

Sievers, first as general secretary, and then as the imperial leader of the society, was aware of all the affairs of the Ahnenerbe, besides, Himmler trusted him. It was a good starting capital for a career within the SS. He believed he was simply meant to replace Wirth. The charter of 1937 gave him the opportunity to realize his dream. Having enlisted the support of the President (Wüst), Sievers began an intrigue. He began to spread rumors that his appointment to the post of Honorary Chairman would be a logical step in the development of the Ahnenerbe. Wüst, who was present during these conversations, emphasized that this would not only be logical, but also opportunistic. Even Reischle, who once had a benevolent attitude towards Wirth, echoed that all the deadlines had passed in order to come to his senses with the current Honorary Chairman Wirth. By January 1938, Wirth had passed the last positions in the "Heritage of the Ancestors". At this time

61

—\_—s—s“———— == .—s\_—yyy[=.. = -ymy[Sch=-yyyyyyyyy[[1"[=————=yyy[1=yy=s [SH DA-AA === ==. —\_

My Wüst, together with Sievers, planned the future work of the Ahnenerbe, providing their sketches personally to the Reichsfuehrer SS. Previously, such tasks were Wirth's sphere of activity, to which Sievers was even not allowed.

The peak of the crisis in the Ahnenerbe came in May 1938. Then Wüst and Sievers wrote an unflattering letter to Wirth, in which they stated that his eccentricities were contrary to the scientific and cultural goals of the Reichsfuehrer SS. The authors of the letter discovered with "genuine" horror that Wirth did not understand either the structure, or the most important tasks, or the scope of work ahead of the Ahnenerbe. Wüst and Sievers came to the pejorative conclusion that he was substituting the goals and objectives of Heritage of the Ancestors for his own scientific and research interests. Further, Wüst was even stated that he had to coordinate his free spiritual creativity with the leadership of the SS. In the last lines of the letter, Wüst and Sievers emphasized that under the circumstances they, as representatives of the Ahnenerbe, flatly refused to petition the Reich Ministry of Education and Education to award Wirth a scientific degree. Unable to continue his work within the Legacy of the Ancestors, Wirth now lost all hope of a scientific career as well. He was depressed.

This letter, like no other document of that time, showed that Wirth could continue his research activity only in one case. He had to leave all posts and leave Ahnenerbe. He took this step in December 1938.

Thus ended not only Wirth's career, but also the second important period in the history of Heritage of Ancestors, the time when all conditions were created for the adoption of a new, third Charter of the Society. But all these undercurrents were invisible to the outside observer. Externally

The Ahnenerbe gave the impression of a cohesive and monolithic structure. Himmler tried to hush up the possible negative consequences of Wirth's "expulsion". He began defiantly showing interest in those people who until recently were considered friends and sponsors of the objectionable researcher (Senator Rosalius, Matilda Merck, etc.). And here Sievers acted as a talented diplomat. He stated that they would receive their donations back not from Wirth, but from the Ahnenerbe cash desk.

After the war, Wirth, who was still a convinced Nazi, tried to voice his own legend about involvement in the Resistance. He tried to explain his break with the Reichsführer SS by ideological contradictions and his own rejection of the Third Reich. There could be no talk of an ideological conflict. Wirth, who joined the revanchist political movement in the 1950s

62

The German camp, in his work "On the Primordial Spirit of Human Being", spoke with great sympathy about the National Socialist regime in general and Hitler in particular!

The stormy showdown between Wirth and the new leadership of the Ahnenerbe, paradoxically, in fact, did not affect the activities of the Heritage of Ancestors in any way. After Wirth's hopes to set up his own chair at the University of Berlin and become a professor collapsed in 1938, Wirth went to his home in Marburg, where he led the life of a hermit. It must be emphasized that he did not harbor any evil against the Reichsführer and, as far as possible, maintained contact with him. This was facilitated by the fact that, having left the Ahnenerbe, Wirth still remained an SS Hauptsturmführer, personally subordinate to Himmler. After spending several years in isolation, Wirth nevertheless defended his dissertation in 1941 and received the title of "professor-researcher of the history of ancient symbolism and religiosity." This fact could not have been mentioned if, after the war, documents had not surfaced indicating that Himmler personally opposed this. It turned out that Himmler's attitude towards him did not change even after Wirth's son joined the SS, and in his homeland, in Holland, the scientist, as an accomplice of the Nazis, was outlawed. In 1944, Hermann Wirth received the chair of ethnography in Göttingen, but left it because of a conflict with the local professorship.

The "expulsion" of Wirth made it much easier for Himmler to solve the "Darre problem", which, although slightly, continued to influence the activities of the Ahnenerbe. As Darre's wife and friends testified, since 1936 the imperial leader of the peasants and the Reichsführer SS avoided any contact with each other. The contradictions between them led to the fact that in February 1938 Darre was going to leave the SS altogether. In light of this, the question of a new head of the SS Main Directorate for Race and Settlement and the new tasks of this directorate seemed quite logical. The circumstances and reasons for such an act by Walter Darre are still not clear. It can be assumed that ideological differences with the SS chief played a decisive role in this conflict. It is obvious that the Reichsführer did his best to support the head of the training department of the Ruskha, Joachim Caesar, who had not gotten along with Darre for a long time. The position of head of this department was very important for Himmler. Darre, in one of his letters, reported that the Reichsführer had opened

'In his monumental reference book on the neo-fascist organizations of the FRG, Kurt Tauber unambiguously lists Wirth among the most significant ultra-right post-war ideologists.

63

then interfered in his affairs, dismissing the third head of the training department. Darre himself boasted that it was he who gave Himmler the idea of "blood and soil", and believed that he should have been grateful to him. It should be noted that the imperial leader of the peasants was deceitful. Himmler did not perceive Darre's idea as ideal, for him it was just a dead thesis. Yes, and they understood it in completely different ways: Darre put the static settlement at its center, and Himmler - the dynamics of the struggle. In the end, everything can be reduced to fundamental differences in the characters of these

people: Himmler was an agronomist who wanted to become an officer, and Darre, on the contrary, was an officer who dreamed of agriculture. Darre believed that "peasantry" and "noselenie" were identical concepts, and Himmler developed his idea of a "fighting peasant" who was supposed to become a kind of frontier soldier on the eastern borders. It is also important that the Ahnenerbe employees themselves had a very negative attitude towards the idea of "blood and soil", which they associated primarily not with the imperial leader of the peasants, but with the disgraced scientist Wirth.

The indefinite position that Darre had occupied in the Ahnenerbe since 1937 only contributed to the impending rupture. Wirth's help and friendship with him aggravated this, predetermining the hostile attitude towards the imperial leader of the peasants on the part of Wüst and Sievers. The positions of Reischle, Kinkelin and Metiner in The Heritage of the Ancestors were so precarious that they did not even dare to stand up for Wirth. At first, their official powers were reduced to a minimum, and in 1938, without any explanation, they were removed from the Preilk Heritage. In January 1939, their positions, provided for by the Charter, were eliminated, and the departments ceased their activities. Not surprisingly, as relations between Himmler and Darre worsened, cooperation between the Ahnenerbe and the Imperial Food Cabinet declined. By 1938, the only point of contact between the interests of these two structures was the research project "Forest and tree in the Aryan-Germanic spiritual history and culture." But at the beginning of 1939, Darre announced a significant reduction in funding for this project as well.

After Darre lost control of the Ahnenerbe, Heinrich Himmler continued to further integrate the research society into the SS. Now not only nothing prevented this, but such a development of events met the personal interests of Wüst and Sievers. As Ruskha fell apart, they increasingly came to the idea of the need to strengthen ties with the personal headquarters of the Reichsfuehrer SS. At the beginning of 1937, staff functionaries began to support this idea as well. Since these organizations carried out exclusively Himmler's tasks, the alliance between the mentioned

64

two structures turned out to be extremely durable. As a result, in 1937, Himmler was confident that the leadership of the "Heritage of the Ancestors" adhered to the general line of the SS. From this period, all the financial affairs of the Ahnenerbe were conducted by the head of one of the departments of the headquarters, SS Gruppenführer Oswald Pohl. This SS man had long shown an increased interest in the research organization of the Reichsfuehrer. He was present at some reports by Gal'ka and Sievers; in November 1937 he visited one of the Ancestral Heritage buildings to personally see the work of Oswald Pohl, SS Obergruppenführer, of the society. The appearance of Oswald Pohl the Head of the Chief considerably reduced the importance of Bruno of the SS administration, in charge of which Halke, who, having become a member of the administration of the concentration camps and the Heritage of Ancestors, went into the shadows. enterprises of the SS system At the same time, Halcke lost his post as "Special Commissioner of the Reichsfuehrer SS" in the Ahnenerbe. As Pohl strengthened his position in the research society, Sievers became personally responsible for administrative and financial activities, focusing on cooperation with Himmler's headquarters. In 1939, Halke completely lost control over the "Heritage of the Ancestors", since Walter Wüst himself began to manage part of the financial lines, for which the appropriate permission was obtained from Himmler and Pohl. In his scientific activities, Walter Wüst also turned out to be closely connected with Himmler's headquarters - here he collaborated with the assistant and stenographer of the Reichsfuehrer SS, the lawyer Rudolf Brandt. The degree of integration in 1938 of the Ahnenerbe into the SS apparatus was most clearly indicated by the fact that Wüst and Sievers shared the extraordinary functions of Bruno Halcke among themselves. The most important moment of this merger was the almost obligatory membership of the Ahnenerbe employees in the SS. In 1937, only Wolfram Sievers was subordinate to the personal headquarters of the Reichsfuehrer, but not the scientific and administrative apparatus of the Heritage of Ancestors. Commanding all employees, Sievers at that time was already in the rank of SS Obersturmfuehrer. With his filing, the employees of the society were clothed with SS ranks. In this way, he strengthened his power - now he could command not only as the Imner leader of the society, but also as

Senior in rank and authorized officer of Himmler's headquarters. The first duty of every employee

65

### 3 - The occult myth of Shreich

nickname was the performance of the duties of the SS. Now, in their activities, they had to be guided not only by the norms of behavior of an SS man, but also observe official subordination. From now on, when applying to the Ahnenerbe, scientific qualifications did not play a special role. The candidate was required to pass an appropriate personality test, which must

The results of the excavations undertaken were inherent in the SS-"Heritage of the Ancestors", and were of interest not only to the WCU. To this was added the leadership of the SS. The excavations were also closely monitored by the fact that from now on, any representatives of other organizations of the Third Information inside Anerene Nerbe received a certain

ny neck of secrecy, and her

disclosure was interpreted only as treason. In addition, scientists were to be subject to official penalties even for minor offenses. They had to immediately report these offenses to their superiors, which also gave them police functions.

Having subjugated Ruskha, Oswald Pohl did not leave a trace of the struggle for a sphere of influence between the Ahnenerbe and the Main Directorate of the SS on issues of race and settlements (mainly ideological education). Solving their own problems, Sievers and Wust now went further, declaring their claims to such a field of activity of the Ruskha as archaeological excavations and anthropological research. It became clear why, in January 1937, Sievers wanted to lure anthropology professor Gerhard Heberer from RUSHHA, to whom he promised a privileged position in the Ahnenerbe.

Meanwhile, Himmler himself came to the conclusion that it was almost impossible to stop the collapse of Ruskha. In addition, the leadership of the SS had long suspected that it was not only difficult, but actually impossible, to carry out scientific work with the means available to RUSKHA. In the event of a reorganization of the SS Main Directorate for Race and Settlement, the Ahnenerbe was the first to win. In February 1938, that is, before the departure of Darre, RUSHA underwent a series of transformations, during which the lion's share of the salary was transferred to the Heritage of Ancestors. The final reorganization

66

——— Live n n!

la was completed only in 1940, when the Main Directorate was turned into the Imperial Commissariat for the Strengthening of the German Nationality, which was personally headed by Himmler.

If we talk about how the tasks of the Main Directorate of the SS for Race and Settlement were distributed, then the sphere of ideological training went not to the Ahnenerbe, but to the Main Directorate of the SS, racial issues and research turned out to be scattered over other departments. The Heritage of Ancestors received the department of excavations, which since 1935 has been headed by the already familiar Langsdorff, and the department of ancient and early history. Henceforth, the "Heritage of the Ancestors" could claim equal rights with other SS structures. The Ahnenerbe tried to prove that it was equal in status to the Main Directorates of the SS. Only then could it claim substantial privileges. And, although all the employees of the Heritage of Ancestors were closely connected with the paramilitarist structures of the security detachments, all attempts were in vain - half of the employees still continued to be civilians.

For Sievers and Wüst, this was the most regrettable moment. For the leaders of many structural divisions of the SS, it still remained incomprehensible; whether the Ahnenerbe was a wholly SS or a civilian structure composed mostly of SS men. The Reichsfuehrer Himmler himself was in no hurry to put an end to it. He took a wait-and-see attitude. Then Wüst tried to change the situation by offering Himmler to become the head of the Ahnenerbe. By doing so, he hoped to secure special patronage for the "Heritage of the Ancestors". But in this case, Himmler had to take over the entire funding of the research society. By this time, the receipt of money from Darre had virtually ceased, and the SS were not able to provide finance for all the projects of the Ancestral Heritage. As a result, most of the costs have so far been favorably covered by the German Research Society. Under these conditions, the Ahnenerbe could not fully merge into the SS. Representatives of the German Research Society insisted on the independence of the "Heritage of the Ancestors", which would allow them to trace whether the provided funds were spent on the intended purpose.

Nevertheless, in 1937-1938, the Ahnenerbe managed to achieve some success in establishing ties with various SS structures. The Reichsführer himself assisted in this research society. For example, he recommended Heritage of Ancestors to establish closer ties with the all-German institute of Siedlungsführer (village leaders), who had previously been subordinate to the Ruskha. In addition, notes and articles by Ahnenerbe employees regularly appeared in the departmental SS magazine.

tetinin - 7

The leadership of the SS hurries to the festival in the castle of Quedlinburg

Nale "Black Corps". But it is more remarkable that Sievers, when communicating with the leadership of the SS, managed to go beyond the purely official framework. In July 1936, during a celebration in Quedlinburg dedicated to Heinrich the "Fowler", Sievers established contacts with the so-called "Heinrich Himmler's inner circle". This "circle", better known as "Kappler's" (on behalf of Wilhelm Kappler, who headed it), consisted of major financiers and industrialists. It included Kurt von Schroeder (Banking House and many others. All of them  
\_ Stein), Rudolf Bingel (Siemens) and

contributed to the solution of cultural and social tasks set by the Reichsführer SS. Sievers used his acquaintance with these figures to good advantage. Already in 1937, he handed over to the "secretary" of the Himmler circle, industrialist and SS Obersturmbannführer Fritz Kranefus, a request for the allocation of financial resources to the Ahnenerbe. These funds were promptly provided by Eugen Wögler, head of several concerns in Essen. It was often said about him that he secured his place in Himmler's "circle" with his incredible generosity. On this occasion, Sievers even cynically told Kranefus that Herr Wegler was not an ideal person, at least not the type of economic leader that the SS needed. At the same time, Sievers did not forget that these funds were not provided to him as a loan, but as an ordinary donation.

68

A - yyy lin and "lala in I -t—— --- yyn

Even more fruitful were the ties between the Heritage of Ancestors and the security service (SD) of the Reich Security Main Directorate (RSHA). One fact illustrates them well. In the middle of 1937, the researcher and private scientist Peter Wipert, who had previously worked in the SD, moved to the Heritage of Ancestors. The appearance of Wipert in the Ahnenerbe was used by the leadership of the research society in order to get the financial and administrative capabilities of the department of Reinhard Geilrich. In the future, private contacts developed into systematic cooperation between these two organizations. Franz Alfred Sieks, candidate of sciences and SS functionary, played a decisive role here.

This legal lawyer, born in 1909 in Mannheim, by 1938 became the personification of young SS intellectuals. Having joined the Nazis while still a student, in 1934 he headed one of the departments in the Imperial student leadership. A year later, in 1935, he became the head of the SD  $\ddot{U}$ 2 department, which was responsible for the ideological struggle with the enemy. At the same time, he taught at a higher school, and in 1938 he even became a professor at the University of Königsberg. It is not surprising that Sievers was interested in trusting such a talented person. Their acquaintance took place in January 1938. Sievers spoke admiringly of the articles by Sieks (then SS-Obersturmbannführer), which he published in his own newspaper. In the summer of the same year, a secret meeting was organized in the SD, at which Sievers, Wüst and Ziks discussed not only certain aspects of the SS policy towards universities, but also the possible transfer of Ziks to the Ahnenerbe, where he was to head the department of "Political Spiritual History".<sup>iii</sup> This rapprochement was significant, if only because of all the SS organizations, it was the SD that was most closely connected with the German universities and the world of science. Students and teachers were often SS informants and were controlled by Professor Reinhard Hoehn, who was in charge of the SD for processing information from the most important areas of German public life. In light of this, the SS were forced, albeit to a very limited extent, to engage in higher education. The meeting, chaired by Ziks, showed that the SD was ready for close cooperation with Ancestral Heritage. Arranging Zix - Franz Alfred Zix

69

It meant that, through this cooperation, he would gain even greater control over the German universities. Wüst and Sievers were attracted by the authority of the SD, which they were going to use for their own purposes.

Subsequently, these official relations acquired a friendly character. Professor Eduard Tratz, who headed the Ahnenerbe leadership, did not forget to advertise the research

society. In "Heritage of the Ancestors"

they also went to meet him. The Ahnenerbe helped a friend of Ziks, the director of the Institute of Historical Geographical Studies, Zehnder, who was nicknamed the "toilet bowl" for his Catholic fundamentalism. Also, at the suggestion of the SD, Sievers established contacts with the Salzburg zoologist, Professor Eduard Tratz, who, despite his connections with the Rotary Club<sup>i</sup>, was listed in the SS in good standing. The Ahnenerbe was also actively interested in the developments of the SD employee, philosopher and physicist Hugo Dingler. This researcher continued to adhere to humanistic scientific views, and therefore was not considered a National Socialist in the full sense of the word. The basic moral postulates of Nazism - heroism, self-sacrifice, collectivism - were not accepted by the philosopher, who continued to put the individual above society.

But this was most likely an exception, one of the paradoxes that were often encountered in Nazi Germany. For Himmler, the proof of the qualifications of the Heritage of Ancestors staff was their worldview literacy — absolutely all research was subjected to politicization. Even the "German Collection of Sources," a project carried out by the Ahnenerbe during this period, had to first of all prove the influence of the Germanic type on the so-called Christian Middle Ages. The activities of Externstein researchers also spoke about the politicization of research: they were all provided with a kind of textbook about this complex, personally approved by the Reichsfuehrer SS. The textbook was also supposed to be a guide for the SS men (by this time, visiting Externstein, as well as purchasing Jula lamps, was almost mandatory for them).

<sup>i</sup> The Rotary Club is an international organization attributed by researchers to white (economic) Freemasonry of the American type.



But it was not worth believing that at that time the Ahnenerbe was engaged only in the indoctrination of the members of the SS. Another, no less important task was heraldic research and the study of sacred symbolism. This work of Ancestors' Heritage was based on Himmler's desire to create a family tree of every high-ranking SS man, which was to be crowned with his own coat of arms. Such an intention fit into the general concept of creating specific National Socialist traditions, which began to be inculcated from 1933 onwards. To contribute to this undertaking, Himmler set the Ahnenerbe the task of returning the old ritual signs to use. The pride of the Reichsfuehrer was expressed not only in the fact that he was going to glorify his own ancestors, but also in the fact that he intended to build an intricate family tree of Hitler himself. While compiling the family coats of arms of Paul and Heydrich, Ahnenerbe unexpectedly discovered that the swastika was used not only in the house coat of arms of Hitler, but also of Himmler. According to them, the Himmler family began to use this symbol in 1523, that is, almost a century before Michael Hitler. It is interesting that this Michael Hitler was automatically credited by SS researchers as the ancestors of the Fuhrer, but there were no grounds for this, and after the war this conclusion was generally recognized as erroneous.

The political direction of the research was obvious. When Himmler set scientific tasks for the Ahnenerbe, he meant that their fulfillment should contribute to the creation of a new German world, and the SS were considered as the cornerstone of this civilization. Mythological excerpts, linked to a utilitarian ideology, were to result in special SS settlements, a kind of nursery for the new Germanic race. Mythology meanwhile began to go beyond purely practical tasks. Himmler commissioned the Ahnenerbe to study the funeral rites of the ancient Germans. The attention of the Reichs Fuhrer was attracted by the ceremony of making a coffin from wood, which was chosen even during a person's lifetime. According to Himmler, this rite, if it were once again rooted in the traditions of the German people, could become the basis for a new religious cult. Christianity was inferior to the chief of the SS, if only because it completely distorted the pagan rites in which its true roots were allegedly covered. Himmler's primitive views could hardly be called a coherent religious system; rather, they were the deification of living nature. The thirteen-month old Germanic calendar was not the result of the study of paganism, but only a confirmation of the "doctrine of the world ice."

71

It was from this "explosive mixture" of naive intuition and superficial knowledge that new, more specific tasks for the Ahnenerbe began to emerge. For example, Himmler turned his gaze to antiquity. At the end of 1937, while in Italy, the Reichsfuehrer sent Wüst a large letter, which led to a significant expansion of the activities of the Heritage of the Ancestors. The museums of Italy contained countless exhibits that attracted the attention of the Reichsfuehrer from an Aryan point of view. Not without a hint of arrogance, Himmler wrote in this letter that the Italians themselves did not pay any attention to them. He wanted to eliminate this shortcoming and instructed Wüst to create a division in the Ahnenerbe, whose task was to search for Indo-Terman roots in Italy and Greece (!). This task was very important for Himmler, since in fact it meant a revision of all available archaeological information. Two months later, a new structure was created in Heritage of the Ancestors — the Department of Classical Philology and the Ancient World. It was headed by the Berlin Antiquities scholar, Associate Professor of Latin Studies Rudolf Till. His task was to show the influence (and not just significant, but decisive) of the Germanic Nordic component on the Mediterranean and the ancient world.

The most paradoxical thing is that many scientists in Ansnerb wanted to preserve the freedom of academic views even under such terrible political pressure. It is not clear how this could happen, if not only the spheres of activity (as a rule, identical to the interests of the Reichsfuehrer), but also the methods of conducting research turned out to be clearly regulated. Thus, for example, it was prescribed that the German studies publications of the Heritage of Ancestors should be simple and correspond to the spirit and understanding of an ordinary German. The example of Heinar Schillig showed a very precarious position of the scientist "at the court" of the SS chief. close to the SS an

personally to Himmler, the rune researcher was forbidden to publish his work, since his views did not coincide with the views of the Reichsführer. Amateur opinions

The disciple of the mystic Alfred Schuler was quite enough to tax Ludwig Klages was considered a teacher to live a ban on the work of a specialist! many scientists from the "Heritage of the Ancestors" All researchers were faced with

72

serious choice. To declare the absurdity of research if Himmler showed interest in them. was unrealistic. Moreover, cooperation with the Ahnenerbe was supposed to mean giving up one's own scientific views. One of the Ahnenerbe employees, Otto Huth, even had to choose between work and his teacher, the philosopher and graphologist Ludwig Klages. The reason for this was that the worldview of Klages did not correspond to SS standards.

In fact, it turned out that the Ahnenerbe scientists were not only under the pressure of the official duties of an SS man, but also under the yoke of clearly ideologically verified scientific prescriptions. In May 1937, Sievers adopted the concept of the Reichsführer, according to which the Ahnenerbe was a rigid organization whose members were soldered both in the context of science and in the context of politics. Inside the Heritage of Ancestors, which was engaged in "political science", a social robot should have prevailed, within which neither an individual employee nor a separate unit could go their own way. In October 1937, this idea was consolidated by Himmler's order. In it, the President of the Ahnenerbe was instructed to approve all the work of the Ahnenerbe employees before handing over. From now on, he was personally responsible (which was in full accordance with the Nazi "Führer principle") for the content and direction of the book, as well as for the fact that it should comply with the principles of the SS and the tasks set by the Reichsführer.

Post-war statements by Ahnenerbe employees that they were free to act, looked paradoxical, given such colossal political pressure. So how did things really work?

In general, there were three levels of work in the Prek Legacy. At the first, highest level, Himmler set tasks (often completely absurd) for the leadership of the research society. Here, a special talent was required to give them a scientifically sound form. The first persons did everything possible so that the inclinations of the head of the SS did not completely discredit the Ahnenerbe as a research society. Josef Otto Plassmann, editor of the Ahnenerbe Germania, head of the research department of German culture and local folklore, recalled after the war: "If Himmler set completely stupid tasks, then we tried to give a negative answer with the utmost tact, or even dragged him out altogether." As follows from the documents, the second happened much more often than the first, more risky option. Focusing on the amateurish tasks of the Reichsführer, the Ahnenerbe risked sliding down to the level of an organization engaged in pseudoscientific research. Such, in fact, from the very beginning was the "magic

73

"sky" department of meteorology and astronomy, to which Sievers and Wust treated with a fair amount of skepticism. It must be understood that this did not prevent Himmler from placing significant hopes on him.

At the second level, the ideological processing of scientific knowledge took place. It was here that dry scientific facts were given political importance. Almost all researchers of society participated in this thankless task. Even the most talented scientists were forced to abandon their own scientific views, turning into ordinary political agitators. And here it is very difficult to draw a line between ordinary naivety and banal opportunism. Each researcher had very different aspirations and their own motivations. It is even more difficult to answer the question: which particular scientist was responsible for the usurpation of science by politics? Or is it everyone's fault? Some justification could be

that Himmler took every conceivable measure to persuade scientists to agree with the ideological demands of the regime. From a functional point of view, this compromise was useless for the totalitarian regime ("In our Reich, all people are in politics ..."). But for the head of the SS, he had a special, personal meaning. This step allowed him to increase his authority among scientists, since his patronage served as a kind of protection from the doctrinairism of individual party leaders who demanded immediate unification and reshaping of traditional science. As an example, one can cite at least the same A. Rozenberg. Besides, one should not forget that ordinary careerism could move scientists. At the risk of losing their jobs, being attacked by dogmatists, they chose the lesser of two evils. At least, it seemed to them then that it was Himmler. Having made a compromise, they hoped that they would be able to freely conduct their research in the Ahnenerbe, at least in the area where they coincided with the interests of the Reichsfuehrer. The semi-official institution, under the auspices of Himmler, was not controlled by the German Research Society, or the Imperial Ministry of Education, or any other party and state structures. Only the Ahnenerbe could find money for researchers, instantly provide protection from excessively zealous supporters of the new regime.

Take, for example, the example of the Nobel laureate Werner Heisenberg. After 1933, a quarter of physicists, starting with Albert Einstein himself, lost their jobs because they were Jewish or did not accept National Socialism. At this time, the supporter of the "Aryan" physics, Johannes Stark, began to fight against the "white Jews", those who did not share his views. IN

as such it

14

considered Heisenberg, In the best style of political denunciations, Stark wrote an article for the Black Corps: "In 1933, Heisenberg, along with Einstein's students, Schrödinger and Dirac, received the Nobel Prize. It was a demonstration by the Jewish-influenced Nobel Committee against National Socialist Germany. This situation can be equated with the awarding of Ossietzky. Heisenberg belongs to the vicegerents of Jewry in the life of the German spirit, who must disappear just like the Jews themselves.

Such an article in an SS magazine did not bode well for Heisenberg. Ossietzky, the liberal publicist mentioned in it, was already in a concentration camp, where he died later. The Nobel Prize, the protests of intellectuals throughout Europe did not save him. But Heisenberg decided not to surrender to the mercy of fate. He wrote a letter to Himmler, as head of the SS, challenging Stark's accusations and asking for protection. The answer came when the scientist was about to leave Germany. Himmler wrote to the outstanding physicist: "Since you were recommended to me by my family (Himmler's father and Heisenberg's grandfather taught at the same school), I ordered that your case be dealt with with particular care and strictness. I do not approve of the attacks on you by the Black Corps magazine and will prevent such attacks from being repeated. On the same day that Himmler sent this letter, he ordered Wüst to put Heisenberg on the staff of the Ahnenerbe.

What else motivated scientists? Historians from the scientific research society, for example, could travel abroad without any difficulty. At the same time, the Ahnenerbe, as it were, demonstrated that the scientist's trip was not just a scientific event, but a personal task of the SS Reichsfuehrer. And most importantly, it seemed that this society could supply the expedition with machinery, equipment, provisions and money. Most contemporaries believed that only being an SS man could retain at least some freedom of scientific research. No matter how blasphemous and paradoxical it may sound, it really was so. Many scientists, such as Rudolf Till, considered the Ahnenerbe as a kind of "reserve", which could be entered only by swearing allegiance to Himmler. We must not forget that in those years Himmler did not make membership in the SS a prerequisite for joining the Ancestral Heritage.

Rudolf Till, a man of world renown, was necessary for the Ahnenerbe, if only for other talented scientists to follow him. It was, first of all, about the scientists of the "old" school. And this played a role - in the submission of Gill were

75

her = n. 44

Festa Festa

I ba

Kopa eragLesttapetele® Zona rey Kg begtaneteioe Yaa [41 Z el etep IN vain Germania magazine covers

many eminent researchers. Among them was the son of a famous neurologist from Bonn, 30-year-old Otto Huth. Back in 1932, in his hometown, he defended his dissertation on the history of religion. He began his political activity in 1922, joining the student organization of the Nazis. Later, he showed an increased interest in the theories of G. Wirth, and from 1934, together with Walter Wüst, he began working for the NSDAP. He ended up in the Ahnenerbe in March 1937 - Sievers personally invited him there. On the one hand, he was attracted by the idea of reviving national roots, but on the other hand, work in the Ahnenerbe gave him a guaranteed income. The last aspect was the most important for O. Hut. In 1936, the scholarship given to him by the German Research Society ended. Togla it seemed to him that the "Heritage of the Ancestors" could become a springboard for his scientific career - then many thought so. Initially, he performed many functions: he helped Plassmann publish the Germania magazine, worked in Wirth's department for the study of writing and symbolism. Huth was already skeptical of his projects. In addition, he immediately became the most important employee of the department for the study of folk legends, fairy tales and sagas. There he was responsible for compiling the bibliography "Collection of German folk tales" and identifying fairy tale elements in prehistoric monuments and rituals. Plassmann's department, under Huth's solstice, coped with the tasks set so successfully that in 1938 it received the "Central Archive of German Folk Tales" controlled by the German Research Society.

76

—m—

In 1938, on the advice of Wüst, the ethnographer from Königsberg Heinrich Garmyants, a 34-year-old student of Walter Simers, joined the Ahnenerbe. He did not join Himmler's research society because he was looking for a livelihood. He had a good job. Since April 1937, he worked in the Reich Ministry of Education and, in addition, supervised the implementation of an expensive project for the compilation of the "Atlas of German Ethnography", carried out with the assistance of the German Research Society. As you can see, he did not need Himmler's support to implement his own plans. All the more so to find an animatic grain that in the autumn of 1938 he became the head of one of the departments of Frankfurt University. So why did he join Ancestral Legacy? Most likely, the reason lay in the fact that he was afraid of A. Rosenberg, whom he called Rosenzweig behind his back! Garmyants was seriously threatened to take away from him a profitable and prestigious project - "Atlas of German Ethnography". Apparently, therefore, Garmyants, like many others, did not seek protection from the Reichsfuehrer SS. It is now known that Heinrich Garmyani was not only loyal to the new regime, he was a staunch Nazi who quite sincerely sympathized with the SS. He joined this organization in the late 1920s. In 1931, he was one of the 14 leaders of security detachments in Königsberg. After Hitler came to power, Garmyants, for unknown reasons, left the ranks of Himmler's "black guard". In the autumn of 1938 he joined the SS for the second time. Such actions suggest that Garmyants was not just a scientist, but one of the prominent representatives of the Nazi regime. Subsequent events will show that this is not mere conjecture. Nov [938, he saw in the Ahnenerbe only a scientific

organization. Employees of the Heritage of Ancestors treated their new colleague very well. He seemed to them "a very attractive, slightly lax and absolutely non-bureaucratic type." Garmyants himself coped with the task of creating a new department of the German

TS is German for "pink gnome".

ethnography and folklore, which he combined with his own department in Frankfurt am Main. This process was greatly influenced by Wust, who planned to introduce Garmyants to the directorate of the "fabulous" department of the Ahnenerbe at all costs. The level of influence of Garmyants in the "Heritage of the Ancestors" was indicated by the fact that, according to many employees of the society, it was he who saved them from Wirth's "far-fetched fantasies".

One can only wonder why, in an effort to acquire scientific respectability, the research society continued to hire people who, in their abilities and potential, were very far from the new ideal of an educated SS man? They were more like dilettantes from Hermann Wirth's entourage. The answer lies in the fact that, from the very beginning, Heritage of the Ancestors did not set itself purely academic goals, on the contrary, it tried to bring to light very specific topics.

In March 1937, SS-Sturmbannführer Karl Theodor Weigel, who had previously headed the Office for the Study of Symbols in the German Research Society, came to the Ahnenerbe. He represented the type of researcher who, although not academically educated, successfully used his own intuition. This helped him write several popular works accessible to the general reader. Weigel was not even an apalist, most likely he was a collector of information - in his field expeditions he used only a camera. With competent scientific guidance, he could be quite a good technical assistant. There was always a place for such people in the Ahnenerbe. Weigel's entry into the Heritage of Ancestors led to the fact that he received all the archives of the department for the study of writing and symbolism, which was previously headed by Wirth. Together with Weigel, his employees from the German Research Society were also transferred to this department. This, of course, did not contribute to the establishment of friendly relations between Wirth and Waigel. Their relationship was also aggravated because Weigel was applying for the position of head of the department. But this was out of the question. Even after Wirth's expulsion, Weigel was only concerned with photographing landscapes and cataloging available information. The scientific processing of the collected materials had to be carried out by professional scientists.

Much the same was the case with Karl Konral Ruppel, an uneducated researcher. He was engaged in the study of household, family and tribal coats of arms. Ruppel became an employee of the Ahnenerbe in the summer of 1937. He mainly collected and arranged various German family coats of arms. Given the desire of the Reichs

78

Fuhrer to provide each SS man with his own coat of arms, this work was given special importance. From that time on, he and three of his colleagues were exclusively engaged in collecting the symbols of the German lands, and after the Anschluss of Austria, the Austrian coats of arms. In the autumn of 1938, Wüst, as President of the society, addressed the public, urging them to get involved in this activity. In the autumn of 1937, Ruppel, having become the head of the department of heraldry and family emblems, even applied for a doctorate degree. In 1938, he was also appointed "editor" of the Forest and Tree research project, which aimed to attract qualified scientists. If you look at the financial side of this enterprise, you could see that by this time most of the organizations of the Reich had to contribute in every possible way to the implementation of grandiose plans that were carried out under the scientific guidance of the Heritage of Ancestors. Thus, for example, books from the project "Forest and Tree in Aryan-German Spiritual History and Culture" were published in 1937 by the Imperial Forestry. In general, the grandiose financing of this project (250 thousand Reichsmarks) should have been

provided for three years by the following structures: the Imperial Forestry, the Imperial Food Committee and the Imperial Research Council.

Such cooperation seemed quite justified. Hermann Goering, as head of the Imperial Forestry, was responsible not only for the economic, but also for the cultural aspects of forest protection. Goering reduced his views on forest land to the idea that "the forest should again become the property of the whole people, as in the days of our Germanic ancestors." The words about "Germanic ancestors" led Himmler to assume that Goering was competent in matters of history and showed interest in the activities of the "Heritage of the Ancestors". The Reich Food Committee held somewhat different views on German forest land. In the Main Directorate of the CE of the imperial leader of the peasants, the forests were considered to be poured from the point of view of their agrarian and economic use. But what is this third structure that helped in the implementation of this project?

In March 1937, General Karl Becker created the Imperial Research Council, which became one of the divisions of the German Research Society. Professor Eberts became the head of the special department for the study of forests and trees. In December 1937, Eberts reported to Becker that he was ready to allocate 20,000 Reichsmarks for the project next year.

Why did Ahnenerbe agree to such cooperation? Everything is very simple - the research society, as always, lacked its own

79

—

military funds. In addition, the implementation of the project "Forest and Tree in the Aryan-Germanic Spiritual History and Culture" allowed Ahnenerbe to attract new employees. A special commission, consisting of Sievers, Wüst and representatives of interested organizations, was to select four dozen out of one hundred and seventy-five people who would occupy insignificant positions in the Heritage of Ancestors. But do not assume that they were amateurs. Among those selected were luminaries such as the legal historian Karl August Eckhardt (the topic was "Forest and trees: Hermann Goering provided an active - collection of sources"). Monthly Aneneoba, for a number of projects, the salary of these employees was different and

fluctuated between 50 and 600 Reichsmarks.

It was agreed that the case studies resulting in the above series of books should be strictly scholarly, but public and documented. The Eckhardt collection also had to be understandable to everyone. Thanks to such cooperation, the Ahnenerbe planned to avoid unnecessary financial expenses.

At the same time, Heritage of Ancestors attempted to create a 50-volume Dictionary of German Studies, which was supposed to explain such concepts as "weapons", "ceramics", "domestic art" and even "sexual problems of men and women". This project was a reflection of the extremes to which Himmler's research society threw. On the one hand, it was supposed to attract the best specialists on the designated topics, but on the other hand, Himmler believed that all of them should not express their opinions, but be guided by worldview settings. If we add the lack of funding to such a murky concept, it becomes clear why many members of Heritage Ancestors began to think about special support from the German Research Society. Some were ready to go to the scientifically dubious "German Academy for the Defense of the German People." And some were going to move to the positions of ordinary librarians and archivists. As a result, work on the creation of a dictionary began under the guidance of a connoisseur of German dialects and linguist Bruno Schweitzer, whose department of Germanic philology and folklore was located in Detmold.

Further acquisition of scientific authority in the scientific world of the Ahnenerbe was associated with the organization of expeditions and research trips abroad. The first step was taken in 1935-1936, when Wirth traveled to Scandinavia, but the results of these trips seemed highly controversial. Before the outbreak of the war, the organization of such expeditions was problematic. There were two reasons for this: firstly, the lack of necessary specialists, and secondly, the same financial problem. Because of this, plans for expeditions to Greenland and Africa collapsed. The research trip of the linguist Schweitzer to Iceland remained only on paper, while Grönhagen's expedition to Finland did not bring any significant results. Professor Altheim's trips to the Middle East, where the scientist tried to find evidence of the conflicts of the Germanic, Illyrian and Iranian peoples with the Semitic tribes, were paid from the personal cash desk of the Reichsfuehrer SS. These trips made Altheim, known at that time only thanks to the Forest and Trees series, the star of the Ahnenerbe.

The extent to which the leadership of the research society was interested in organizing expeditions was shown by the example of Ernst Schaefer, a young specialist in the Tiber. This promising scientist was born into the family of the head of the Hamburg rubber concern Phoenix. Having shown a great interest in biology, he became an ornithologist. While still a student, in 1930-1932 and 1934-1936 he took part in the expeditions of the American scientist Brook Delan. Then he was lucky to make his first discovery. He established that the legendary Tibetan animal "David's bear" was not actually a bear. The results of the study of its internal structure confirmed that this animal was a close relative of the red panda, which in its habits is more like a cat. In addition, it turned out that this animal, like the red panda, was threading bamboo shoots - and this fact further strengthened the family ties of these two animals. From now on, a large black and white bear began to be called nothing more than a giant panda.

Upon returning to Germany, Schaefer continued his studies and completed his dissertation. The fauna of Tibet impressed the young scientist so much that he was going to organize a new expedition to Tibet with his own money. His goal was Gaurishankar, a peak that lay on the border between China and Nepal. At this point, Himmler stepped in. The Reichsfuehrer believed that the young scientist could raise the prestige of the SS and recommended him for work in Ancestral Heritage. It should be clarified that while studying at the university, Schaefer decided to join the SS. After successful expeditions

IAA it TI and EE from MIAN ii PI Himmler immediately awarded him the rank of Untersturmfuehrer. It seemed that thereby he created favorable conditions for his cooperation with the Ahnenerbe. The new expedition to Tibet was to take place under the auspices of the SS with the participation of the Ahnenerbe. But how was the research society dealing with historical questions related to Schaefer's natural-scientific enterprise? The leadership of Heritage of Ancestors decided to use this expedition to study some linguistic and ethnographic issues. For all that, Schaefer did not reciprocate - Ernst Schaefer, during his Tibetan period, reciprocated the enthusiastic expedition, which took place under the attitude of the Nazis. Due to the numerous patronage of the SS, numerous foreign trips and international connections made him more of a cosmopolitan who was forced to adopt nationalist slogans. In addition, his attitude towards the Ahnenerbe was very skeptical - he saw in this organization a stronghold of pseudoscience. But Schaefer understood that under the conditions of the Nazi dictatorship, the help of the Reichsfuehrer SS was the best guarantee of success in organizing his foreign trips. And therefore, in the second half of 1937, he was forced to start negotiations with the Heritage of Ancestors. At first, between Schaefer, on the one hand, and Wust and Sievers, on the other, there were not simple, even tense relations. The reasons for this lay both in Schaefer's vanity and in the schematic thinking of the Heritage leaders. In addition, difficulties immediately arose with the financing of the expedition - for the Ahnenerbe, in fact, an eternal problem. Expenses for the expedition amounted to 60 thousand Reichsmarks. Initially, it was clear that neither the SS, in general, nor the Ahnenerbe, in particular, would be able to

deliver this money. The only thing Himmler did was to address the members of his circle. But (what an irony!!!) Schaefer raised the necessary funds himself. He did not need Himmler's help, since he had fairly wide connections. Schaefer's expedition started in April 1938, sailing to India from Hamburg on the Gneisenau liner. The Ahnenerbe tried to distance itself from her. In January 1938, Sievers officially stated that the goals of this

expeditions never agreed

82

with the Reichsfuehrer. The reason for this attitude is trivial - Schaefer flatly refused to carry it out as an event held by the Heritage of Ancestors. Although the prestige of the Reichsfuehrer was nevertheless preserved: the event was officially called the "SS Expedition under the leadership of Schaefer." The traveler made a concession to Himmler, since he only ensured the return of the members of this scientific enterprise. But it absolutely did not follow from this that the Ahnenerbe had anything to do with the expedition. Himmler himself hardly managed to agree on even such a small thing as assigning her a nominal SS status, and Sievers could only state that "the big fish had left the nets."

During this period, the Ahnenerbs were much more fortunate with the SS excavations. Here everything turned out to be organized at the highest level. As early as 1934, Himmler, as Chairman of the Board of the Externstein Institution, began to assist the Münster professor Julius Andrej, who in 1935 began excavations in the town of Bensberg near Cologne. Subsequently, he spent a long time excavating Altkrisburg in East Prussia, where, according to Himmler, he brought to light five Gothic and early Germanic cultural layers. At the end of 1936, Gustav Rick, a historian from the University of Tübingen, began excavations of South German mounds near the town of Sigmaringen; in May 1937, he reported to Himmler that the discovery stage was complete. In August of the same year, the Reichsführer SS turned his attention to the excavations of Professor Schmidt in the vicinity of the city of Ingolstadt. In addition, illegal excavations were carried out by the Austrian SS. Their work

SS anthropologist Bruno Beger removes the masks from the faces of Tibetans

edited by Rolf Höhne. In early 1937, R. Höhne moved from RUSH to Himmler's personal headquarters. Here he was given the task of organizing a study of the surroundings of Quedlinburg Castle in order to find the missing remains of Heinrich G. His enterprise was successful, as he found a skeleton that supposedly belonged to the legendary king. For the Reichsführer, it did not matter whether it was Henry the First or someone else - on July 2, 1937, he intended to carry out the burial of the remains. Hyune's conscience was clearly not clear. At the very least, there were a few facts about it. RUSHHA had a staff of its own anthropologists, but Höhne did not give them the skull of the alleged king for study. Instead, he invited the venerable medievalist Karl Erdmann, who in 1941 published an extensive account of his research. In this report, the scientist spoke about the authenticity of the remains, and therefore, the "sanctity" of the burial. Höhne, meanwhile, continued his excavations.

Now one can treat these projects with a certain skepticism. But, nevertheless, this archaeological experience was useful to the SS when studying the early medieval trading center of Haithabu, which lay on the border with Denmark, just south of the city of Schleswig. The leader of this brilliant (I'm not afraid to say this word) project was a friend of Alexander Langsdorf, Privatdozent from the University of Kiel Herbert Jankun. Back in 1930, he asked the Berlin Archaeological Institute for permission to start excavations, but received it only four years later. Then Hans Reinert tried to take their implementation under his own control. Yankun at first did not resist - the lack of finances affected. But when Yankun realized that he was in danger of losing the fruits of his labors, he decided to accept Himmler's patronage. As a result, in 1937 he received not only a powerful trump card in dealing with government agencies, but also sufficient funding. At the end of 1937, Himmler announced that it was necessary to expand the excavation area, mainly at the expense of neighboring peasant lands, and put



work in Haithaba on a wider base. To make this possible, the head of the SS put serious pressure on the Imperial Ministry of Education.

In 1938, Ahnenerbe research reached a fundamentally new level. Himmler ordered that all SS excavations be carried out within the framework of the activities of the research society. Herbert Yankun, who by this time had become a well-known scientist, had very high hopes for the Ancestral Heritage. In turn, Sievers, in his letter to Matilda Merck, who still continued to provide assistance to the Ahnenerbe, reported that, first of all, it was necessary to continue excavations in Haithaba. But before

84

From the first days of its activity, Heritage of the Ancestors paid close attention to the archaeological complex of Haithab, located on the border of Denmark and Germany. The figure and photographs show a modern reconstruction of this monument.

With this, the leadership of the Ahnenerbe insisted on some personnel changes. For example, R. Hehne, head of the excavation department at Himmler's headquarters, did not suit Sievers and Wüst. As Heritage employees later testified at the Nuremberg trials, they were embarrassed by the fact that Höhne was a supporter of unprofessional science, prone to adventurous conclusions a la Wirth. His stay in the academic environment could not last long. In May 1938, Höhne was forced to leave his post. He was succeeded by a professor on the staff of the Reichsführer SS Hans Schleif.

85

Thanks to his efforts and the authority of Yankun, the Ahnenerbe excavation department has become a powerful and well-organized structure. Later, many eminent scientists were attracted to cooperation, who were supposed to help process the results of the excavations. Among them was Ernst Schütrumpf, who was to conduct a microanalysis of the finds. These employees reported directly to Asin Bomers and Hans Schleif, who led the excavation department. In the meantime, Schleif was already planning a new grandiose archaeological project - excavations of the so-called "Kriemhild Throne"!. Yankun himself, although he was henceforth an employee of Himmler's headquarters, tried to maintain professional ethics and supranationality in his work. He attracted not only German and Danish, but also Swedish and Finnish specialists to the excavations of Haithaba. As a scientist of the old formation, he explained his decision by the fact that the interests of many Scandinavian countries intersected in Haithaba. These specialists were involved mainly in the localization and inventory of Late German burial grounds. It is noteworthy that the dating of the local "shrine" – the "köning mound" – was carried out by the Swedish specialist Arbman. For a long time, this mound was considered by local residents as a mystical place, a kind of focus of dark power. The importance of the work in Haithabu was indicated by the fact that only in 1938 the research society allocated 25 thousand Reichmarks (38% of all funds allocated for excavation) for their implementation.

<sup>^</sup> The old Roman stone quarry, located not far from Mainz, received the code name "Kriemhild's throne". Here, in the period from 190 to 240, the 22nd Roman legion was located. This object attracted historians by the fact that 37 images of symbols and 14 inscriptions were applied to the walls. It should be immediately noted that the images were made at a low artistic level, and the inscriptions contained spelling errors (obviously, they were left by those Roman soyadats who worked in the quarry). The "throne" was of particular interest to the Ahnenerbe and the Nazis simply for one reason – on its walls, among other things, two swastikas were depicted. The leadership of the SS wanted to see this stone quarry as a cult object of the Germans and equip it as one of the places of "national-socialist" pilgrimage. the conclusion that the "throne of Krimkhilzha" was the center of sun worship. Not daring to dispute the fact that the quarry was nevertheless created by the Romans, the hypothesis was accepted that the cult center of the Germans existed here long before the arrival of the Romans. The Roman soldiers

during their many years of stay here they observed the rites of the Germans and as a result they painted images on the rocks. In addition, images of male and female genital organs were found on the walls of the quarry, which allowed the Nazis to also talk about the fertility cult that flourished here. The study of this monument began in 1884, but it was most active during the period of the Nazi dictatorship.

86

kov" was engaged in scientific activities that were inscribed in the history of archeology, it should not be forgotten that the main tasks of the society continued to be of a purely political nature. In 1938, the Reichsfuehrer SS began to orient the research society towards goals that were of a military nature. September 1, 1939 was approaching.

But as the success of the excavation department grew, its decentralization intensified: SS archaeologists worked in all corners of the Reich. Nervously, the imperial leadership of the society and the department for the study of writing and symbols were located in Berlin. This sense of the leaders was supposed to create normal conditions for the development of the Ahnenerbe - as is known, not only the capital of Germany was located in Berlin, but also the residence of the Reichsfuehrer SS. But the logical structure of society broke down when, in 1936, Wüst created a department of Indo-Germanic linguistics and cultural studies in Munich, and the Teilt organization, which dealt with Externstein, joined the Ahnenerbe. After that, it was no longer possible to stop the centrifugal process. Now the "Heritage of the Ancestors" can be compared with a giant spider, whose body was in Berlin, and its legs torn apart from each other spread over the whole of Germany. It seemed that the functionaries of the Ahnenerbe had divided the whole country among themselves: Bavaria was supervised by Wüst, Franconia by Asin Bomers, Westphalia by Bruno Schweitzer, Frankfurt am Main by Heinrich Garmyants, Kiel by Herbert Jankun, and so on. Such fragmentation had a very negative impact on the work of the society - the heads of departments simply lost contact with the imperial leadership of the society.

But, nevertheless, the aggressiveness with which the "struggle of competencies" was going on in Nazi Germany required that Himmler be ahead of his rivals. He must have been drawings by Herbert Jankun, depicting the steadily increasing influence of the finds from Haithabu

in places. main instrument

87

in the implementation of this ideological control, of course, there were SS structures, including the Ahnenerbe. After the Anschluss of Austria in 1938, Himmler declared that the Ahnenerbe needed to get the Ostmark up and running as soon as possible. The Reichsfuehrer often replaced the organizational interests of Ancestral Heritage with his own ambitions. At first, the representative of the Ahnenerbe in Austria was Professor Otto Hoefler. But for a number of reasons (old age and work in the north of Germany), he asked in April 1938 to be relieved of his post. Looking for a worthy successor, the imperial leadership of the society ran into a Viennese artist and professor of art history Emirikh Shafran. His work on the Upper Italic Langobards was even published by the Ahnenerbe, which showed genuine interest in him. The creation of new divisions of the company in Austria led not only to a significant revision of financial plans, but also to the fact that the Ahnenerbe finally lost a clear internal structure.

In May 1938, Himmler allocated 250,000 Reichsmarks for the new South-East branch of the Ancestors' Heritage, which were mostly borrowed from the funds of the Salzburg Universities Association, closed by the Nazis. But a little later, Shafran left his post, and the Research Center for German Art, opened by him at the Ahnenerbe, was liquidated. What happened?

Firstly, Saffron fell into disgrace because of some economic - but financial liberties. So, for example, he squandered the money allocated for the "Heritage of the Ancestors" in Catholic organizations, which for Himmler was a serious offense. Secondly, after the war, the widow

Shafrana recalled that there were certain scientific contradictions between her husband and the leadership of the Ahnenerbe. They came to light when discussing Shafran's study "Early Christianity as a Germanic Phenomenon", which in a number of ways did not correspond to the views of Sievers and Wüst. In this work, the researcher did not hide his sympathy for Christianity, which was unacceptable for an SS employee. In addition, the leadership of the research society considered him as a secondary, not very gifted scientist. But the most important thing turned out to be that Shafran was involved in fraud, and this was quite enough to discredit him.

1 Ostmark - this is how the Nazis often called the territory of Austria annexed to the Reich.

88

Already in July 1938, Sievers began to get the opinion of Austrian scientists about the director of the Institute for the Protection of Cultural and Historical Monuments, Professor Karl Ginhart. It was planned to put him in charge of research on the topic "Germany and Christianity", with an emphasis on the Celtic regions. But Ginhart never became the head of the department in Ahnenerbe. It seemed that the work of Ancestral Heritage in Ostmark was limited to a few minor moments. Only the branch in Salzburg operated stably. Here, the representative of the Imperial leadership of the research society, Richard Wolfram, with the blessing of Sievers, created the department of Germanic ethnography, becoming the actual head of the South-Eastern branch. In this work he was assisted by the Benedictine priest Romuald Plumberger, who, in his parish of St. Lambrecht, amassed a gigantic collection of folklore and ethnographic material.

By this time, it became obvious that the Ahnenerbe would expand its activities not only territorially, but also thematically. This was most clearly shown by the activities of the Austrian branch of the Ahnenerbe. At first, the branch operated in the traditional cultural and historical direction for the Heritage of Ancestors. But it was destined to become the center of natural science research. Himmler began to show interest in this field of knowledge as early as 1937. By 1938, the need for natural science research became obvious. In the new relaxation of the Charter, it was written that the Ahnenerbe "studies the cosmos, the world, the achievements and heritage of the Indo-German world." According to the Reichsführer, the expansion of the research society and the creation of completely new structures did not interfere with the achievement of the original goal. The creation of new research departments showed that the head of the SS, if necessary, freely interpreted the original goals. After the approach of world war became a political reality, for many, the main task was to solve the problem of new technologies. In this light, the spirit of the ancient Germans looked, to put it mildly, of little relevance.

A yen 89

Richard Wolfram after the war

The increase in the natural-scientific structures of the Heritage of Ancestors led not only to a significant change in the structure of the research society, but also to a decrease in the scientific level of research. After the expulsion of Wirth, the problem of dilettantes in the humanitarian sector was actually solved. But dubious figures began to appear again in the new departments, trying to realize their adventurous plans. In 1938, the Heritage of Ancestors again acquired an ambiguous character in terms of the qualifications of its employees.

The reason for this would be to be found in the very nature of the nist regime. The Third Reich, like any totalitarian regime, put the natural sciences in a more privileged position than the humanities. In the Hitlerite empire, this was also true because, having begun secret militarization, the regime was in dire need of technologists. The natural sciences were gaining political importance as well. how they were to secure the necessary autarchy for the conduct of the war in Germany. There is a popular belief that the National Socialists contributed to the complete degradation of science. This was not true. About the scientists involved in

issues of new technologies were taken care of by the state, universities, and numerous research organizations. As a result, they were provided with generous research fellowships and other significant financial resources. If the political views of a scientist did not coincide with the party line, then they simply turned a blind eye to this - it was enough that his abilities helped to solve specific military-political tasks.

The situation around scientists engaged in the natural sciences was also favorably distinguished by the fact that the humanities were obliged to adjoin one of the numerous party organizations. And here the question arises: what could Ahnenerbe offer to young scientists in the natural - whether polderzhku and political immunity in the military industry, universities and the authoritative Berlin Society of Kaiser Wilhelm? Highly qualified humanities scholars fell into the "Prek Legacy" because they feared for their own safety or risked being completely isolated. It should not be forgotten that the salary in Ahnenerbe was much lower than in the industry. All this led to the fact that the head of the SS was able to attract little-known researchers whose competence bordered on the charlatan.

' Autarky (from the Greek "self-satisfaction") - the creation of a closed economy, independent of external sources, within the framework of a single state.

90

dancing. Those who had no chance of a professional career. They were inspired by the fantastic ambitions of the Reichsführer, and therefore they were ready to support any of his undertakings. Here, as among the humanities, two categories of researchers could be distinguished: some continued their research, begun long before; others collaborated with the SS for reasons of personal security, prestige, etc. ,>.

The most widely used pseudoscientific research was in the Berlin meteorological department. In 1938, a new department was formed in the Ahnenerbe - the department of astronomy, created on the basis of the Grunwald Observatory. It was led by Philip Faut. As before, Faut and Skultetus, head of the meteorological department, had to find confirmation for the Reichsfuehrer of the truth of the "doctrine of world ice." Also, their goals included: observations of the Sun, on the basis of which they had to build long-term forecasts; testing the model of the "people's telescope"; explanation of the causes of man-made disasters, for example, a fire on the Hindenburg airship.

But Sievers and Wust did not understand this area of knowledge at all, and therefore Himmler needed an assistant who could oversee this area. His eyes fell on the son of the creator of the "ice theory" Hans Görbiger. The Reichsfuehrer even suggested that he create his own department, which would deal exclusively with the study of ice. Goerbiger refused the idea of creating a new department, but in July 1937 he agreed to head the department of meteorology together with Skultetus. His relations with the staff turned out to be quite strained, and therefore in April 1938 he left his post and went to his native Vienna. Nevertheless, the influence of Horbiger's theory on the Ahnenerbe was obvious. The following facts spoke about this. In the summer of 1938, the official "Astronomical Gazette" published a positive review of the book by F. Faut, which reflected the semi-delusional views of the Reichsfuehrer. In the autumn of that year, articles began to appear in many scientific publications hinting that ice could exist in free space, and therefore meteorology should take this condition into account.

In 1938, Himmler declared that henceforth any scientific SS research would have to be controlled by the Ahnenerbe. This made it possible to further expand the activities of the research society. On the one hand, this could not but please Wüst and Sievers. But on the other hand, they saw obvious symptoms that the Ancestral Heritage was again turning into a haven for rogues and charlatans. In 1937, Himmler generally proposed the installation

it. pa = — =.

to assemble an exam for all employees of the Ahnenerbe, the purpose of which was to reveal paranormal abilities. As the simplest task, it was proposed to find underground springs with the help of a vine. Of those who showed some ability, it was planned to create a special department (this happened only during the war years).

In the same 1938, Himmler found his new favorite "toy" - mineralogy. In March 1938, he commissioned Skultetus to study the Austrian copper deposits and provide a justification in terms of "the doctrine of world ice". Following this task, in May 1938, Hehne took out a new structure from his excavation unit - the department of geology and mineralogy. It consisted of only two people who were mainly engaged in the study of medieval alchemy and gold production methods. In addition, in the first half of 1938, during the reorganization of the Ruskha, the departments of land cultivation and the development of natural resources were transferred to Anenerbe. Of these, a new department was created in Salzburg, which was led by Steinhauser. The new division dealt with many problems. One list could inspire respect: general karst theory, general geology, military geology, historical retrospective of mining, paleontology, anthropology, topological studies. The fact that the interests of the new department clashed with the competence of other departments did not bother Himmler at all. He was more concerned about the fact that there were as many departments of the Ancestral Heritage as possible, and they dealt with a variety of issues. In the same year, the cousin of the wife of the Reichsführer, the botanist Philipp Freier, sent a message from Brazil to Himmler that he would agree to head the botanical structure of the Ahnenerbe on condition of a monthly salary of 600 Reichsmarks. The idea was embodied in the emergence of a department of zoogeography and zoohistory, which, however, remained only on paper. Another structure is noteworthy - the department of "secret sciences". Since the department dealt with issues of astrology and palmistry, this gave rise to the assumption that it consisted of occultists and even black magicians. But, alas, alas, this department turned out to be fake.

And here we have the right to ask a number of questions. Was it a coincidence that the Ahnenerbe turned into an unthinkable cluster of the most diverse, often inconsistent departments? Or was it a premeditated move? Was the Reichsführer really behind the scenes of all the events that took place in the Ahnenerbe? What role

Karsts are phenomena associated with the dissolution of rocks (gypsum, rock salt, etc.) by underwater waters. Karsts are characterized by a complex of underground and surface landforms.

— =

Did Sievers and Wüst play in this? Were they blind tools in the creation of the SS scientific "empire" or were they themselves fanatical initiators of its creation? Did their influence on Himmler really grow from year to year? What were the real scales of influence of the Ahnenerbe? |

It is not easy to answer these questions, if only for this reason. that the views on the organizational structure of the Ahnenerbe at the top of the SS and the leadership of the society were somewhat different. For the prudent technocrat Sievers, the expansion of the research society should have been a condition for increasing his power. In order to acquire a key position in the cultural life of Germany, he planned to extend the influence of the Ahnenerbe to all significant areas of scientific activity. Walter Wüst, a scientist by vocation, since 1936 paid close attention to the selection of competent scientific personnel. Ahnenerbe interested him primarily as a scientific structure. The aspirations of both leaders complemented each other. As a result, Sievers and Wüst worked hand in hand. They could not even imagine that starting from 1937, the subject of research would constantly change. After all, Sievers is almost

enjoyed his own scientific monopoly in the SS, and Wüst saw himself at the head of the most authoritative scientific organization in Germany.

The expansion of the scope of activities of the Heritage of Ancestors can hardly be considered planned. In fact, it began when Himmler made a sudden decision in Italy to study antiquity. Despite the fact that the Reichsfuehrer wanted to pursue only far-reaching goals, the tasks he set were of an unsystematic and often random nature. Himmler could not explain to anyone why he made this or that decision. It seemed that he generally stepped aside from real affairs, entrusting their conduct to Gruppenführer Paul. It was to him that Sievers addressed his proposal to centralize the structure of the Heritage of Ancestors. The letter remained unanswered.

It should be noted that the leadership of the Ahnenerbe was well aware of its dual position: in addition to the "Heritage of the Ancestors", there were several other structures at Himmler's personal headquarters that carried out the instructions of the Reichsfuehrer in the field of culture. The monopoly was not consolidated even when Sievers and Wüst, on their own initiative, renamed the Ahnenerbe from the "research society" into the "SS research society". Who was competing with them? First of all, the structure (later "Administration-Munich") under the direction of SS-Sturmbannführer Professor Dibitsch. It was engaged in economic projects in the field of culture and art, making sketches and

93

samples of products for SS factories. Himmler's assistant Alexander Langsdorf headed his own department. The "Society for the Protection of German Cultural Monuments" was engaged in the guardianship of various architectural monuments that interested the head of the SS. Naturally, these included Wewelsburg Castle near Paderborn (later it turned into an independent structure), Sachsenhain near Verden, Glandorp House in Lübeck (Fischstrasse 34), Berghaus SS in Upper Bavaria. Even the excavations of Hainkhabu were initially patronized by this very society. The "Externstein Institution", which fell into the scope of the Ahnenerbe in 1936, had also been an independent structure under Himmler's headquarters before that. A separate structure of the headquarters was engaged in the "grave of King Henry the First" in the Quedlinburg Church.

1939 Ahnenerbe met, being in an amorphous state. Everyone understood under the "Heritage of the Ancestors" something of their own. The chance to turn society into a monolithic institution was missed. Under these conditions, it was simply impossible to set clear scientific goals. The status of the society and its financial situation remained vague. The scientific program of activity was a chaotic conglomeration of various ideas. How could such a structure step into the future? This happened only thanks to the iron will and perseverance of Sievers.

#### Chapter 4 SOME RESULTS OF THE PRE-WAR ACTIVITIES OF ANNENERBE

In general, before the war, the status of the "Heritage of the Ancestors" did not significantly decrease

started. Slowly but steadily, the Ahnenerbe grew into the organizational structure of the SS, gradually approaching the point where it would become an exclusively SS society. From the beginning of 1939, the top of the SS led the Ahnenerbe as their own service. The SS nature of the research society was also emphasized by the so-called service diary introduced in the Ahnenerbe, which is inherent only to SS units.

When, in December 1938, Himmler decided that the functions that Bruno Halcke had performed would be transferred to Oswald Pohl, he only sanctioned the already long-established state of things. From now on, Galke worked only inside the "Heritage of the Prelks", while the interests of society in state, party and economic structures were represented by Paul. The organizational changes did not end there. In April 1939, the Ahnenerbe was generally attached to the Main Administrative and Economic Department.

34

to the SS administration, which was headed by the same Paul. The SS men themselves treated the Ahnenerbe as an insignificant, second-rate service. Considering that Heritage of Ancestors was deprived of any financial support from the party and the state, the leadership of the Ahnenerbe had to conduct its own economic activities. The constant increase in research tasks made it difficult to solve financial problems. During the winter of 1938/1939, the budget of the Ahnenerbe increased slightly, amounting to 664,000 Reichsmarks. Meanwhile, the budget of the German Research Society was reduced by 11,000 Reichsmarks, although Himmler allocated 16,500 Reichsmarks from his own treasury. From now on, all employees of the Ahnenerbe were accepted into the service as officers of the Allgemeine SS, if possible, receiving positions in the personal headquarters of the Reichsfuehrer SS. But at the same time, they did not have the rights and powers of members of the staff, and their financial allowance was much less. They received it not as military personnel, but as private researchers or even as civilian employees. The exception, perhaps, was Sievers and several full-time employees of the imperial leadership of the society,

Clarity in this matter was made by changes in the Charter of the Ahnenerbe, which were made on January 1, 1939. The most valuable scientists received the status of "full members" of society and now differed from the majority of ordinary employees. But still, why did Himmler need to once again change the Charter of the "Heritage of the Ancestors"? The work of SS scientists was almost never based on formal statutory norms, and therefore the need to introduce structural and organizational changes could hardly serve as a sufficient explanation. Most likely, Himmler considered it necessary to get rid of everything that was connected with Wirth and Darre. In the Charter of 1937, they laid down a certain democracy in resolving a number of issues. There was no doubt that the new, third Charter would be based solely on the totalitarian principles of the SS. The direct management of the research society was to be carried out by the President, the curator and the imperial leader of the society. Such collegiate bodies as the "Council of Founders", "Senate", "Research Council", although they continued to exist, did not have any weight. They did not even have the right to independently establish ties with any structures.

What did the new Charter change significantly? Having previously been the curator of the Ahnenerbe, Himmler became President of the society. From this it did not follow at all that Himmler and Wüst had switched roles. Most likely, it was about changing the meaning of the terms themselves "Pre

95

zident" and "curator", as indicated by the division of powers between Sievers and Wüst. Then in one of the publications of "Germany" it was reported that Himmler received the post of President of the "Heritage of the Ancestors" and from now on he is in charge of the general leadership of the research society. This information could hardly clarify anything, since the Reichsfuehrer SS had been in charge of the Ahnenerbe for a long time. In a conversation with Wust, Himmler said that he took this step just like Frank! took the post of head of the Academy of German Law. Wüst himself only welcomed his appointment as curator, since the ever-increasing number of research projects did not allow him to travel frequently from Munich to Berlin to lead the society. But this did not at all weaken his position in the Ahnenerbe. On the contrary, according to the new Statute, Wust received quite specific powers for the first time. Appointed curator of the society, he was now responsible only for research and scientific work, while Sievers handled the administrative and organizational affairs of the Heritage of the Ancestors (with the exception of creating new departments and hiring employees - the former could only be done by Himmler, the second was Wust). These changes in the Statute are important, if only because until that moment the sphere of activity of Wüst and Sievers was not clear, as well as their subordination. When they stopped interfering with each other, doing similar things, it became clear that they received equal positions both de facto and de jure. Later, when during the war years administrative and economic activity began to play a more important role than purely scientific, it was believed that Wüst: lost his influence, and Sievers' prestige increased significantly. But the control mechanism of the Ahnenerbe is still unclear. On the one hand, Wüst stood at a higher level than Sievers (he was a more influential figure in society, had a brilliant education). On the other side,

Sievers had a higher rank in the SS hierarchy. The actual power of Sievers began to manifest itself only during the war years, when the Charter did not play any role in the activities of the Ahnenerbe. Only one thing is clear - the new Charter has significantly strengthened the vertical of power. From now on, Himmler considered the "Heritage of the

DD EVE Chali.

Frank, Hans (1900-1946), Hitler's lawyer, Reichsleiter, head of the Reich Legal Department, later Governor-General of the occupied Poland. After Hitler came to power, Frank held many high positions: Minister of Justice of Bavaria, Reich Minister of Justice and Reich Minister without Portfolio (1934). He was in his early thirties when he became a Reichsleiter of the NSDAP, president of the German Law Academy, founder of the German Law Institute, and president of the International Chamber of Law.

96

The interior of the Ahnenerbe residence. It was in these offices of the "Heritage of the Ancestors" that all important issues were resolved

kov" only as a tool to expand its political influence. What did he not entrust to the Ahnenerbe in these years! Studying heraldry and Bavarian folk costumes, searching for buildings with solar symbols, and even making "Aryan" bas-reliefs for SS administrative buildings. All this should have led to the idea that the Reichsführer SS was an expert in German ethnography and folklore. After the Reichsführer conducted a historical analysis of the coat of arms of the city of Hof, its burgomaster, SS Standartenführer Dr. Wendler, even asked to teach him the skills of heraldic analysis. Naturally, Himmler himself did not conduct anything - he simply announced the results of the research of his research society. But one should not think that Himmler was not interested in this - he carefully studied all the works that came out from the pen of the Ahnenerbe employees. Most of them he approved, but in a number of cases he demanded that certain conclusions be reconsidered. His assessments were highly subjective. One day he gave a positive assessment of a well-written work on Henry the First and a dubious pamphlet, The Will of Electrons and Protons. It was surprising with what zeal Himmler wanted to gain recognition in the scientific world. Often he focused on such minor points that a normal person could hardly seem to have political significance. Many of his neighborhood

a l

and allan. T.

#### 4 Shreich's Occult Myth

The statements spoke about his punctuality, bordering on paranoia: when solving an important matter, he could digress from its essence and plunge into minor details, giving precise instructions. In the Ahnenerbe, the SS chief showed the greatest interest in two structures: the meteorological department of Skultetus and Externstein. Otherwise, with surprising naivete, he could devote his time to the selection of the Gothic type, which some publications were supposed to be printed with. At the same time, he claimed that the Gothic type was invented by Jews, which baffled connoisseurs of medieval letters. The mentor supervision of the Reichsfuehrer touched not only on the topics, but also on the terminology of the Ahnenerbe research. For example, in March 1939, he forbade the use of the word "reigesep" (take care, serve) in his works. Himmler tried to expand his political influence by publishing the "Annual Calendar of the SS" under the Germania newspaper, which not only told about the bouts of security detachments, but could also serve as an inexpensive gift for high-ranking scientists, officials and the military.

Realizing the inexorably growing influence of the Reichsführer SS, the Ahnenerbe was eager to put its hand to the creation of the myth of Henry I. The first Heinrich holiday, which took place in July 1936, was justified from a historical point of view, as it was timed to coincide with the millennium of the death of



monarch. But in the following years, events at the king's grave began to acquire a kind of ritual character. Beginning in 1937, the holidays were held according to a strictly prescribed scenario and were supposed, above all, to cheer up the capricious Reichsfuehrer, who became more and more convinced that he was the reincarnation of Heinrich the "Fowler". After a similar event in July 1939, Himmler gave the Ahnenerbe a special task. The research society had to look through medieval history for analogies to modern political events. The answer prepared by Wüst in September 1939 somewhat reassured the SS chief, as it said that in the history of medieval kings there are many eras that are comparable only with the period of that time. But to find an analogue of the activities of Heinrich | it turned out not so easy. Undoubtedly, Himmler wanted to be compared to his beloved king. He naively believed that by doing so he would increase his political authority. But here the head of the SS was disappointed: there were no clear analogies, the idea of renaming one of the cities into Heinrichstalt failed (it seemed to the leadership of the Third Reich historically unjustified). Sluggish consolation for the Reichsführer could only be the "March of King Henry", which was dedicated to him personally.

98

Nevertheless, the Ahnenerbe planned that the study of the Quedlinburg tomb of the king should increase the prestige of society within the SS. After the "Memorial complex of King Henry 1" was created in the castle, Sievers personally took care of the direct preparation of festive events. He was responsible for the organizational and ideological content of the holiday, but did not touch its financial side in any way.

Despite all the measures taken, the influence of the Ahnenerbe never grew (as mentioned above, the Ancestral Heritage was not the only structure dealing with the problems of history and culture within the SS). It can even be stated that his prestige began to decline. The reports and articles published in "Germany" were reluctantly accepted by the SS structures, since they were not officially coordinated with the ideological training programs that the Thirteenth Main Directorate of the SS was engaged in. The relation of the Heritage of Ancestors to Externstein and the Heinrich 1 Memorial Complex was purely nominal, because they were directly under the jurisdiction of the Main Administrative and Economic Directorate of the SS, being rather parallel structures than branches of the research society. By 1939, the majority of high-ranking SS functionaries preferred to develop family coats of arms with the help of their subordinates, and not seek help from an unknown structure.

Since that time, a new period in the history of the "Heritage of the Ancestors" began. Relations between the research society and the rest of the SS subdivisions worsened as they borrowed some of its most important functions from the Ahnenerbe. The more the SS apparatus grew, the less the leaders of independent structures wanted to share power with the research society. Wüst himself planned to partially regain lost positions by working with German higher educational institutions. But the beginning of the war set new tasks for the Ahnenerbe. The war significantly redistributed spheres of activity within the SS.

It should be noted that the new reaction of the Ahnenerbe Charter played one positive role: it allowed to streamline the process of emergence and enlargement of new departments of the Heritage of Ancestors. The Reichsführer SS ordered the expansion, the curator selected the necessary personnel, the imperial leader of the society took the necessary administrative and organizational measures. But, as before, it was necessary to find an appropriate reason for the emergence of a new structure.

99

The Department of Classical Philology and the Ancient World, headed by Rudolf Till, was renamed the Research Department of Classical Antiquity. It was divided into two subdivisions: Till led the Latin sector, and Prof. Franz Dirlmeier, dean of the Faculty of Philosophy at the University of Munich, headed the Greek direction. On

this expansion did not end: Otto Huth became the head of a new structure - the department of the history of the Indo-Terman religion; Heinrich Garmyants in Frankfurt headed the department of German ethnography and folklore; Dean of the Faculty of Philosophy, University of Vienna, Professor Victor Christian - Research Department of the History of the Near East. At the beginning of 1939, a department of German architecture was created in Braunschweig under the leadership of Privatdozent and engineer Martin Rudolf, who combined his activities with lectures at the technical university. Although Rudolf did not have rich historical knowledge, he helped Herbert Yankun in excavations of Haithab, studying the remains of ancient buildings. In general, he planned to engage in ancient methods of construction. As the head of the new structure, he saw the need to study not only ancient buildings, but also existing peasant houses. This was to be a necessary addition to the history of antiquity and the Middle Ages.

At the beginning of the same year, 1939, a department of medieval and modern history was formed. This indicated that Himmler's historical interests were not limited exclusively to ancient history. Reichsführer Kersten's personal doctor claimed that Himmler was very interested in the activities of Pope Gregory UP, the crusades and even the invasion of the Mongols (we don't even mention King Henry I). The new department was to deal with the imperial history of Germany, starting from the decline of the Staufen dynasty. For this structure, a leader was sought who was strong both politically and scientifically. Gakov figure was 31-year-old Herman Löffler. An experienced stormtrooper, one of the veterans of the Nazi movement, he joined the SS in 1935. Almost immediately, he ended up at RUSHHA, where he worked on the topic "Political Catholicism after 1871" in the department of education and science. After the liquidation of the Ruskha, his detachment was transferred to Ahnenerbe, where in February 1939 it was turned into an independent unit.

But later this step was recognized as hasty. Loeffler, who never received a scientific degree, had a hard time "acclimatizing" in the Heritage of Ancestors. Although his scientific activity was quite satisfactory to the leadership of the society, the employees were more than skeptical about him. He could not fail to notice this, and

190

In November 1940, he moved to the SD, within which he later became curator of the Imperial University in Salzburg. It is indicative that most of the Ahnenerbe employees combined their research within society with teaching activities at universities. Himmler could not do anything about it, he could not even persuade a specialist in agricultural history close to him, Professor Günther Franz, to leave the university chair.

1939 passed for the Ahnenerbe under an unlucky star. In particular, this affected prestigious research expeditions - all planned foreign trips were postponed due to the outbreak of war. A trip to the Hawaiian Islands, where it was planned to conduct racial studies of the local population, was canceled. Expeditions to Nigeria and Iceland did not take place. Even Wüst had to postpone his expedition to Iran, which (the most annoying thing for him) had already been paid for by the German Exploring Society. For the same reasons, the research trip of Edmund Kiss to South America, which had long been prepared and planned for the summer of 1940, was thwarted. To find evidence for the existence of "world ice", this expedition had to study fossils, make topographic measurements of the coastlines of Peru, Bolivia and Colombia, and film films.

There were some shifts in the natural science sector of the "Heritage of the Ancestors". The department of meteorology received a somewhat strange name - the department of geophysics. In June 1939, an enlarged meeting of this department was held in Berlin. It was intended to discuss further prospects for the study of "world ice". By this time, many young scientists considered this theory to be complete obscurantism. Skultetus himself believed that this theory would completely discredit him. Even the SS astronomer Dr. Oehler, in his own words, tried to save the Reichsfuehrer from this heresy. But Himmler was adamant - "world ice" exists. Then the employees of the department of geophysics decided to share research on this problem

into "scientific" and "amateurish". The latter were understood to be those carried out by "völkisch" researchers like Hinzpeter and Elmeier-Festenbruk. The participants of the meeting unconditionally placed them in the category of "dreamers". In fact, in this dubious area, it was very difficult to separate "amateurs" from "professionals". But Scultetus, as the head of the department of geophysics, naively believed that he could more or less scientifically rework Herbig's legacy. Of course, it was self-deception.

101

— — — — - osh      — — — — — ..      s o asa aa and attA Ae Ay ra. MAS F y Aa TÿNE Y e Y NANYNAN  
NA adan zaa T'zlar (AAN YRSh -nS-tdut dulaan D-N ssu NIE mouse. h Naa shÿ. with A NI

You can safely say, that during this period the most outstanding event in the research sector was the transfer of the so-called “House of Nature” in Salzburg to the Heritage of the Ancestors. This was headed by Professor Eduard Trati. Working within the framework of the South-Eastern branch of the Ahnenerbe, the “House of Nature” was supposed to be engaged in applied natural science. In the future, it was even planned to create a Museum of Natural History. That, that the establishment, which collected models of skis, guns, stuffed birds and animals, was in no way connected with history, now surprised no one. That turned out to be amazing, that the structure of Tratz was to have a Germanic folk character. The professor himself never gave up his scientific principles for the sake of politics.

In fact, two closely related scientific areas of activity became new for the Ahnenerbe before the start of the war: racial studies and medicine. Racial studies (in the original German reading "racial science") were the biological direction of anthropology and were the most characteristic of National Socialism scientific discipline. From a spider's point of view, racial science was a dubious science even before Hitler came to power. Numerous völkisch fanatics considered it an applied political science. In 1939, Reichsleiter Martin Bormann quite rightly stated that "racial studies can be attributed to the field of knowledge, which has received the greatest development in recent years." The fact that the main contours of racial science were formed before 1933 was the merit of the "racial anthropologist" Hans Günther. Born on 1\$91, he was already in 1930

he worked at the department of racial disposition, specially created for him at the University of Jena, where he developed the main directions of the racial ideology of the NSDAN. Later, under the Nazis, Gunther's views were turned into a kind of scientific school. The result of this popularization was that within a few years Germany was flooded with a flood of racist literature. Acting within the framework of this direction, professor Gustav Paul from 1935 was going to substantiate the "racial history of the German people". Its study was supposed to instill the idea that the new statehood is based on two main principles: Prussian thinking and the idea of "Blood and Soil".

As is known. Biology, from which racial wisdom sprouted, was unceremoniously turned by the writers into a political science. It is enough to be angry to recall those atrocities that the Nazis committed after the adoption of the law "On the protection of heredity". Since the Nazis attached so much importance to this direction, it is not surprising that the Reichsfuehrer SS decided that

1 PE Ue tm n I AND ECHSECH TAA har, raa C 6 ab 7 asada la ladln with sl ml. A in al \u003d MITTI ar aach R pav yy dr ÿy a  
 AAYA "aaa he 04 HELL Äy i. S w-2a. a == =

[illegible]

The Ahnenerbe should take up biology, or rather biological anthropology. In January 1939, the specialists of the Ahnenerbe, together with the representative of the Reich Health Office, Walter Greite, were to study "racially alien elements and mestizos." This task was planned to be solved thanks to work in the Vienna Jewish Deportation Center. Thus, a research department of biology was formed in the Ahnenerbe, headed by Greite. Interesting

track how new tasks affected other departments. Somewhere at the beginning of 1939, Sievers instructed Altheim, Gill and Dirlmeier to develop a program document concerning biological species (and this was supposed to be prepared by ancient scholars?), in order to create on its basis in fascist Rome a "Racial Historical Institute of Antiquity. Opinions on this matter varied widely. Professor Rudolf Till, head of the Latin sector, believed that the literature of antiquity paid little attention to racial issues, and therefore it was necessary to rely primarily on the architecture of that time. How architecture could reflect racial issues, Till, of course, did not specify. He must have deliberately wanted to lead this project to a dead end. Dirlmeier reacted in a similar way. although he (for appearances?) wrote about "our Greco-Roman ancestors" and spoke positively about the prospect of research into the racial characteristics of the ancient world, but in the end he expressed doubts about the thoughtfulness of this idea, since, in his opinion, these studies should be based on the materials of numerous archaeological excavations. As a result, he proposed to confine himself to the anthropological methods of racial studies, which were owned by many SS specialists. Franz Altheim, on the contrary, warmly welcomed this idea and believed that a scientist who had proved his adherence to the racial ideology of National Socialism should become the leader of this project. Moreover, he emphasized that an "old school" researcher would not have been able to cope with the duties of the director of the institute. He proposed to develop new methods of research, and not to go along the beaten track. But, apparently, the arguments of Till and Dirlmeier played their role, and the institute remained only a project.

The fact that in 1939 the Heritage of the Ancestors, in addition to racial studies, began to deal with medical problems was the result of the personal sympathies of the Reichsfuehrer SS. Naturally, as an amateur, Himmler mainly paid attention not to the existing methods of healing, but to such areas as folk and experimental medicine. From professional medicine, he was really interested only in surgery. It was preordained by his friend

103

fight with Professor of Surgery Karl Gebhardt. He carried his love for traditional medicine from childhood. His grandmother's knowledge of the secret properties of herbs and flowers made an indelible impression on little Heinrich. The SS chief did not limit himself to this: he was a connoisseur of the famous book by Hieronymus Bock on homeopathy and even allowed himself to give recipes to people from his entourage. Rudolf Brandt, who suffered from terrible headaches, received such advice most often. The Reichsfuehrer convinced his personal physician not only to stop smoking, but also to stop drinking alcohol. But the enthusiasm for homeopathy was clearly not enough to entrust this area to its own research society. Himmler's adventurism played a decisive role. He had long expressed dissatisfaction with the fact that conservative physicians could not abandon their ethical principles and embark on the path of a new experimental medicine that was supposed to serve the people, the SS and science. Himmler, who was looking for a kind of "philosopher's stone" of Aesculapius, was ready to go beyond any ethical concepts and morality for the sake of the ultimate goal. It is significant that in this area healers and charlatans did not have the slightest chance of success, since young talented doctors were preferred. who offered new, often risky ways to acquire new knowledge. The best example was his personal physician Kersten, who, although he did not have a degree, received the title of "medical adviser" as a massage therapist in 1940. However, when a denunciation came to him during the war that the Reich Health Office was playing its own game against "folk healers," he sent an unflattering letter to SS Gruppenfuehrer Leonhard Conti. In it, he said that exact experiments were not acceptable in this field of activity, and since he, the Reichsfuehrer, himself opposes any sectarianism, with his power he removed the label of charlatans from these researchers, as well as from everything that is not connected with traditional medical associations. At the end of the letter, he added: "My opinion is that you should move from purging medicine of charlatans without a medical degree to ridding it of crooks with a doctoral degree. who are too sensible."

But it was precisely this "extraordinary prudence" that was inherent in the SS doctors experimenters. Here. in the SS. they were alien to any morality. Himmler planned

gather around him "young receptive doctors" before a general health reform is carried out (that is, healers, etc., would receive official status). Condemning medical ethics, the SS chief. first of all, addressed his a look at experiments on people who

104=

ry were actively carried out during the war years in concentration camps, away from the eyes of the public.

In 1939, no one - neither Sievers, nor Himmler, nor other employees of the Ahnenerbe - imagined that the modest Munich doctor Sigmund Rascher would become the central figure in this criminal activity. In the literature, Ruscher is portrayed as a most disgusting pervert who conducted experiments on prisoners in the camps (09 this will be discussed later). And at the beginning of 1939, Sigmund Rascher was an unknown ordinary assistant doctor in the surgical department of a Munich hospital. He was born in 1909 in the family of a physician. But to his own admission, his youth was difficult: he constantly changed his place of residence, lived in need. All this led to the fact that during his studies he was forced to earn extra money as a porter. Despite a difficult youth, which should have given him rich life experience, he remained a superficial person, confirming this with his stupid and nervous chatter. The French colonel and psychiatrist François Bayle after the war spoke of him as a small man with a big head, whose image was completed by a fair bald head. He was an unintelligent and inert person, heavy on his feet. His mood quickly changed - now he fussed, then he began to show a tendency to unjustified grandeur, and sometimes he behaved like an ordinary usurer. In general, he had a weak and hypocritical character. Sometimes he was seized by bouts of short-term insanity, during which he put forward completely absurd ideas. His vanity was very cynical and petty - he could bargain for a long time for a minor promotion. But according to Bayle, his state of mind bordered on paranoia. This impression was confirmed by the testimony of his colleagues from Dachau at the Nuremberg Tribunal. They characterized him as a completely demoralized subject, deceitful, greedy, prone to sadism, capable of the most disgusting sycophancy. Other psychiatrists - Alexander Mitscherlich and Fred Mielke - saw in him a completely abnormal person with perverted inclinations. One can only guess how such disgusting people could endear themselves to Heinrich Himmler. This doctor even used his personal life for selfish purposes. This primarily concerned his wife, the Munich singer Caroline Diehl (stage name Nini). This woman was 16 years older than him. She was widowed at an early age, and during the "era of struggle" she often hid the SS men and Himmler in her house. Through her, Rascher hoped to get acquainted with the Reichsführer SS. This acquaintance took place on April 24, 1939 in Munich. Then the SS chief was actively interested in

— 105

—.\_-

was engaged in malignant tumors, planning to significantly expand the experiments conducted on animals. The ambitious Ruscher immediately volunteered to implement this project in the hospital where he worked. At the same time, he asked not only to allocate sufficient funding to him, but also to influence Wust (Sivers then already intended to invite a doctor to the Ahnenerbe). At the end of 1939, it was decided that cancer research should not be limited to animal experiments. The imperial leadership of the Heritage of Ancestors asked the adjutant of the Reichsführer SS Brandt to grant Rascher free access to the Dachau concentration camp. There he had to conduct experiments on prisoners sentenced to life imprisonment.

Himmler agreed in principle to this, planning to discuss the details of the project in more detail later. In June 1939, Rascher carried out his work simultaneously in three places: in a specially equipped basement of the Schwanbing hospital, at his home (Munich, Trogerstrasse 56) and in the Dachau camp. By this time it became official

representative of the Ahnenerbe. After his experiments were widely known by the beginning of the war, he no longer knew what financial difficulties were.

The appearance of Z. Rascher in Ahnenerbe was a turning point in the history of this organization. From now on, not only the course of development of the society has changed, but also the very nature of its activities. The results were not long in coming - they appeared almost immediately. Rascher's membership in the Ahnenerbe was not a simple consequence of Himmler's interest in experimental medicine. Since that time, the Heritage of Ancestors has become a "reserve" for absolutely all scientific disciplines in which the Reichsfuehrer SS showed interest. Why was Ahnenerbe chosen for Rascher's work? Yes, because if this doctor had become part of another structure, there could be no question of his access to the camp. Ironically, in May 1939, Rascher was drafted into the Luftwaffe, and therefore could not be listed in the paramilitary structures of the SS. Ahnenerbe as a civilian organization allowed him to solve this problem by helping to establish links with the SS. The fact that Rascher did not intend to serve in the aviation revealed his intention to go to serve in the Waffen SS. His efforts were crowned with success only in 1944. The documents testified that Wüst and Sievers did everything possible to reduce Rascher's influence on the Ahnenerbe. In May 1939, Sievers and Wüst met at the Berlin residence of the Ahnenerbe with Z. Rascher and Nini Diehl, who served as his scientific assistant. It was about the prospects for the activities of the doctor-experimenter. Sievers later discussed this problem with Branlt and other SS men.

ranks.

\_\_ \_\_ \u003d\u003d AAM: C - < 2 ... 8 ... a - - - - t

igi th gag t

According to the diaries of the imperial leader of the society, they talked about "scientific work, the personality and requirements of this man" (Rashera. - Auth.). Wust, who was present at the same time, as a true humanitarian, expressed doubts about the expediency of implementing Rascher's plans. He already had the opportunity to personally get to know him during the discussion of his salary in the Heritage of Ancestors and the acquisition of the necessary scientific literature for Rascher through the Ahnenerbe publishing house. He was regarded with suspicion in the research society. Regopa ha Rascher could become only thanks to the intercession of Himmler. The attitude towards him as a whole was ambiguous. Initially, Sievers and Wüst claimed that it was they who noticed the talented doctor and invited him to the Heritage of Ancestors. After the war, of course, everything changed. In 1946, Sievers claimed that he was doing everything possible to get rid of Rascher and in any way not carry out Himmler's order.

And yet, what motives moved Sievers and Wust when they began to support the activities of Rascher too zealously? This can only be guessed at. Until June 1939, they were clearly aware of their role in the Heritage of Ancestors. As the Ahnenerbe became a full-fledged SS structure, and the SS themselves turned into full-fledged masters of Germany, both Sievers and Wüst hoped to occupy key positions in German science. It cannot be said that Himmler approved of these intentions. For example, he completely rejected Wüst's idea of transforming the Ahnenerbe into an academy. What could Rasher, who was not a humanitarian, offer them? And it was all the more difficult to imagine that Rusher, known for his stupidity and sadism, would inspire deep confidence in these people. How did this fit in with the morality of the highly educated intellectuals Wüst and Sievers? After all, it was clear to the initiates: when it came to experiments on "life-sentenced prisoners", this actually meant a death sentence. Those who ended up in concentration camps were deprived of all rights, even falling out of the limited jurisdiction of the Nazi courts - they were the property of the SS. "A prisoner for life" in 1939 was any person who ended up in the camp, and therefore, experiments could be put on everyone. The argument "about antisocial personalities" was nothing more than a mockery of the truth. Since that time, the Ahnenerbe has been shrouded in a gloomy aura of SS crimes, which became known to the world after the Nuremberg Trials. Sievers began to gradually transform from a mololo-romantic intellectual into a scrupulous SS official who took moral responsibility for the experiments on innocent people. With Walter Wüst it was different. The curator secretly condemned Rascher and his activities at Dachau, but could not

, 107

Laying - this area lay outside his competence, and he could not prevent it in any way. Wüst did not dare to openly declare his views, if only because Rascher was patronized by Heinrich Himmler himself. Sievers worked in the concentration camps, and the curator decided, like Pontius Pilate, to "wash his hands." Formally, of course, he oversaw the scientific activities of SS doctors, because this was prescribed by the Charter of 1939. In fact, he focused only on the work of the humanities, turning a blind eye to what was happening at Dachau and placing all responsibility on Sievers and Himmler,

What areas of activity at that time could Wüst really influence? He himself singled out three areas where his academic education could be useful. Firstly, these are the literature and newspapers published by the Ahnenerbe, secondly, official commemorative publications about the activities of the Ahnenerbe and, finally, scientific meetings held in Kiel and Salzburg. Here he could act completely independently, without looking back at Himmler, but it is precisely for this reason that it is now difficult to establish the real scale of this activity - Wüst's unregulated actions were not actually reflected in the SS documents.

It can be said about the publishing activities of Heritage of Ancestors that in the period from 1935 to 1939 the society achieved certain successes. In 1939, in addition to the Germania monthly, the Ahnenerbe had its own tinography in Berlin, which printed many brochures and books. Other enterprises, such as Köller's publishing house in Leipzig, published only selected books. In Berlin, the Ahnenerbe specialized magazines were also published once a quarter: "Journal of Onomastics"! and "Family Coats of Arms". In addition, at the expense of its own resources, the Ahnenerbe published information bulletins: the Vienna Anthropological Bulletin, the Vienna Journal for the Study of the Morgenland? and so on.

It should be noted that in 1935 the Ahnenerbe did not have a single printed organ of its own. But for the activities of the research society, the newspaper was simply necessary. It would be more expedient to get at the disposal of an already existing printed organ, which had its own circle of readers. After unsuccessful negotiations with the publishers of the Nordic World magazine, the management

Onomastics is a branch of lexicology that studies proper names. \* Under the Morgenland and the German Yalyk, the countries of Western Europe are half-meaning.

108 he

Heritage of Ancestors decided to focus on the Germania monthly. At that time, this publication was actually subordinated to Wilhelm Teilt, popularizing the activities of the "Association of Friends of German Prehistory", and covering issues related to Externstein. But it must be emphasized that the works of G. Wirth and I. Plassmann have already appeared in it. This circumstance was very important for the leadership of the Ahnenerbe. Germania became the print organ of Heritage of Ancestors, as it was in an extremely difficult financial situation. In December 1935, Otto Ziffet was signed, one of the followers wrote an agreement in which it was stated that

that the journal is published jointly by Ob

unity of friends" and society

"Inheritance of the Ancestors". Even two editors were appointed: Josef Plassmann, who lived in Berlin, was the chief relactor, and Otto Ziffet, one of W. Teudt's followers, was the second.

The first issue of "Germany", prepared by two structures, was published in March 1936. Despite Plassmann's assurances that the general line of the journal would not change, the content of the journal began to change rapidly. However, "Germania" was and remained the mouthpiece of naive researchers in the style of archaic "Völkisch". Ahnenerbe

in every possible way extolled the nationalist character of these leaflets. They were supposed to help the representatives of the "republic of scientists" become "national researchers", a kind of prototype of the "people's comrade" of the National Socialist model. The fact that the Ahnenerbe became associated with the Germania magazine was explained by the wild cocktail of Himmler's primitive ideas and Wirth's daydreaming, splashed out on the pages of this publication. Wirth was able to drag to the Ahnenerbe his "retinue" of dilettantes from among the readers of this journal, in which, back in 1928, he declared the need to support amateur science.

That is why Plassmann was forced to turn Germany into a model National Socialist scientific newspaper that would be interesting to professionals and understandable to amateurs. But

109

Gizmos produced at the Ahnenerbe factory in Allah

such a synthesis was hardly possible, since professionalism, as a rule, ruled out popularity. As a result, "Germania" published articles by non-professionals, which were dedicated to Heinrich "Fowler", German princes and German customs. These articles spoke of the need for all SS men to acquire Yul lamps, and covered the activities of the SS factory in Allah. It is indicative that if specialists were published in the journal, they were very little known. Eminent scientists tried to bypass "Germany". The bulk of the publications were articles by Kiss, Weigel, Plassmann, and Ruppel (in the beginning, of course, Wirth also published). Jankun and Altheim, already extremely busy, appeared on its pages extremely rarely. At the same time, Dirlmeier, Till, and Christian generally preferred to publish only in scientific specialized publications. They were not attracted by the opportunity to publish their materials in a journal where Plassmann justified the need to create a "folk science", and therefore the best of the Ahnenerbe employees, under any pretext, tried to refuse such cooperation. It was his official position to write worldview articles by Walter Wüst, but he, like many others, understood that his publications in Germany had nothing to do with science, Hack, in 1937 he

110 —=

wrote to Plassmann that "Germany" had become a symbol of nationalistic science, in which strictly scientific views and political pretensions were intertwined.

But Placemann did not stop there. He deliberately went further when he decided to edit not only Germany with its naive ideological jargon, but also the radical newsletter Nordland. This SS newspaper, published by the Nordland publishing house of the same name, has long acquired a scandalous character due to its polemic with the main anti-Semite of the Reich, J. Streicher, and unbridled anti-clericalism. Although this leaflet was quite popular, in the winter of 1936 Himmler ordered that it be closed. Plassmann, who recalled this after the war, believed that the Nordland, which was an annex to the Germania, was more of a burden than a profitable acquisition. A fact worthy of attention is that in 1935 the Reichsführer ordered many employees of the Ahnenerbe to work in Nordland, and 10 months later the publication ceased to exist. In November 1936, F. Fischer, head of the Nordland publishing house, handed over his business to Bruno Halke. Plassmann then became the editor of this radical leaflet. The alliance between the Ahnenerbe and Nordland was a specific misalliance. Josef Plassmann had to turn the revived newspaper into a serious worldview publication, thoroughly prepared and "not tasteless" (!!!). The conflict with the Catholic Church had to be maintained on a serious level, and not limited to cheap accusations and insipid witticisms. But Plassmann from Berlin was not very good at controlling the newspaper that was published in Magdeburg. As a result, in the Nord

Franz Altheim with his wife



o iialyas them otherwise odchnazhy iittittvniddiichichnniik pet zhlikhprlili niches zptsiropospuiizzhuyaitsi  
ria zhshshshh pishshiirshirmlioshichipinichiniiiiinsh pshtsdazhvlly amber yy Any shaman

111

lande" a series of anti-Catholic notes appeared, which outraged even Goebbels with their mediocrity. After this unsuccessful experiment, the links between the research society and the Magdeburg publishing house were severed.

Obviously, neither "Germany", nor even more so "Nordland" could make a proper impression on serious scientists and professors. But what about the research projects of individual

The emblem of the book series of workers "Heritage of the Ancestors"? Back in 1935, "The German Heritage of Ancestors", the book series "German - at first was some heritage of ancestors" was created, in which at first

symbol of the Ahnenerbe itself, it was planned to publish only the works of Ger

mana Wirth. But he was only able to publish his work, The Sacred Proto-Language of Mankind. Later, under the influence of Wüst, it was decided that the works published in this series should have been of a purely scientific nature. Wüst himself decided to set an example. He decided to publish his popular work "A Comparative and Etymological Dictionary of the Indo-Aryans" not in this series, but in the independent publishing house of Karl Wickert (Heidelberg). In general, two categories of works can be distinguished that were published in the Ahnenerbe book series. The first included publications whose scientific level was higher than in "Germany", but they had a political connotation. The second category was more interesting: the works were purely scientific in nature, no populism was allowed in them, their language was strictly verified, there were absolutely no hints of politics. One can establish a simple pattern: the more scientific references there were in the work, the less it was politicized.

The clearest examples of books of the first category, written by serious authors, were:

— Walter Wüst, Kurt Schretter. Death and Immortality in the Indo-Germanic Monuments. 1938

— Josef Otto Plassmann, Gilbert Tratning. German lands are coming back. Austria and the Sudetenland as lands of the German people. 1939

Wüst's co-authorship in writing the aforementioned work was an example of an oversight committed by a talented scientist. Death and Immortality was a harmless anthology of the sayings of historical figures, among them Nietzsche and Goethe. Reprehensible were the comments of Wüst and Schrötter, who

112 eek

rymi they accompanied these quotations. They spoke of a genius emanating from the depths of the Norse race, praising the common element of blood and race, swearing allegiance to the collective national socialist consciousness. "The meaning of the life of an individual is to sacrifice himself for the sake of others." Moreover, the authors lumped together biology and morality: the effective use of the laws of heredity, in their opinion, should have been expressed in grateful descendants - the most beautiful representatives of the German genius.

Josef Plassmann and Gilbert Tratning carried out a more obvious political order, not even considering it necessary to give the necessary scientific justification. The book was a celebration of the National Socialist foreign policy and was dedicated to the anniversary of the Anschluss of Austria and the annexation of the Sudetenland to the Third Reich. Plassmann already formulated the political goals of this work in the introduction: "On this joyful day, everything is used

torically thinking Germans must compare ... pictures of the past with the experiences of today; in the German troops that crossed the borders of the lost territories, we see the knights of Emperor Otto clad in iron and the trembling banners of Prince Eugen. This pathetic gesture was confirmed by the articles of various authors, who, on the basis of documents and sources, revealed the cultural and political relations between Germany, Austria and Bohemia. Some of the articles were generally borrowed from the press. In the spirit of dry dregs from the front, Richard Wolfram, in his article "German Traditions of the Bohemian Forest," talked about the area of distribution of German culture. Without providing any evidence, he believed that not Czechs lived on this territory, but German peasants, who in the early Middle Ages began to clear local forests for arable land, and therefore these are primordially German lands.

Significantly different from these works, at least in the form of presentation, were the works of Otto Hutt "The New Year Tree. Germanic Myths and German Traditions" and Franz Altheim "On the Origin of Runes". It can be said that their professionalism and scientific views were not distorted by the Nazi worldview.

But the scientific nature of many works did not at all guarantee their impeccability. This was shown by the example of Giuseppe Kaipelletis. His book on the history of Ancient Rome was translated from Italian and published in Berlin in 1938. And although the work had an interesting structure and even original map outlines, in 1941 Breslau historian L. Santifaller gave her a derogatory assessment. But in my opinion, this was a very useful study,

yen 113

—="t—yyYyYyyShyShschSh66Shyy—YyYyYy=Y—Shsha,,, =

based only on modern literature, and for the most part reminiscent of a guidebook of a poorly educated guide.

Meanwhile, the circulation of "Germany" gradually grew. If in 1935 it was 2,000 copies, then in 1937 it was 12,500 copies. In 1939, all publications, pamphlets and books of the Ahnenerbe were published by their own publishing house, and earlier, most of them were printed by the publishing house of Heinrich von Hase. And although the research society still lacked its own capacity, the leadership decided to break with Haze. In March 1939, he was removed from his post as head of the publishing department of the Ahnenerbe, and a few months later, Friedrich Kaiser, the new deputy imperial head of the society, was put in his place.

Sievers and Wüst could not hide the fact that with the arrival of Kaiser, new productive ideas began to emerge in the publishing work of the Ahnenerbe. A professional journalist and publisher, he immediately began to study the weak points of this area of activity of the Heritage of Ancestors. He strongly opposed the thematic disorder that reigned in the book series, dividing it into four independent directions!. Focusing on natural science interests, he criticized politics when only works of a humanitarian nature were published. He told management: "Of course, we are proud of the broad forms of humanities and natural science research, but it is difficult for readers to understand how the Ahnenerbe is connected with the natural sciences." In September 1939, he drew the attention of Walter Wüst to this, believing that such an approach was a significant blunder of the leadership. Indeed, the publications and books of the Heritage of Ancestors almost did not reflect the real activities of the society. The publications paid attention only to the humanities, not paying attention to other problems. This was an indirect confirmation of the fact that the leadership of the Ahnenerbe at that time did not seriously consider the natural science research sector. Although it should be noted that in April 1938 Sievers proposed to create a separate natural science book series. He repeated his proposal in the summer of 1939, already after the criticism that had been voiced. The only work that appeared in the then created series "Natural Scientific Research" was Hugo Dingler's uninteresting pamphlet "Max Nlank and the Creation of So-Called Modern Theoretical Physics." This public-

'The book series "German heritage of ancestors" was divided into four sub-series: A. Fundamental works. B. Specialized research, works on ancient, ancient and early history. C. Ethnographic works. Sh. Natural sciences research.

114

=\_=" - = — Sh ai oi ia ata =—

tion was custom-made, and therefore was biased. The author denounced Planck as a "mystic" (?), condemning "his false metaphysical basis", which led to confusion in methodology. In addition, there was a polemic with A. Einstein, if, of course, outright insults can be called a polemic. This pamphlet, whose author did not even belong to the Ahnenerbe, was the clearest example of the failure of this direction in the publishing activity of the research society. Other functionaries of the Ahnenerbe quite rightly argued that the "results" of Skultetus's activities are more than ridiculous to bring them to public judgment.

Realizing the weakness of most of the works expounded in the Ahnenerbe, the curator Wüst cited luxuriously published commemorative publications about the activities of the Heritage of Ancestors as evidence of the academic nature of the research society. They had to disguise the real state of affairs, and therefore were published in large format, printed in Gothic type on expensive paper. The purpose of these tomes was to form an idea of the essence and activities of the Ahnenerbe, showing a living image of the research society. Initially, they were intended for those people on whose financial support the Reichsfuehrer SS was counting. But in April 1939, he decided to present one of these folios, along with a row of leather-bound Heritage of Ancestors books, to the Fuhrer on his birthday. Back in February 1939, Himmler believed that the commemorative edition served as a poor method of popularizing the activities of the Heritage of Ancestors, since it was intended for a narrow circle of personalities at the state and party level. But, nevertheless, he agreed to print it and decided to entrust the general edition to Plassmann. It's funny, but it turned out that the book of large format and more than a thousand pages was not numbered. Those individual copies that still had numbering are now a bibliographic rarity.

The year 1939 showed a striking contrast between the ambitions of the Ahnenerbe leadership and the actual state of affairs. The official documents and the luxurious volume of the commemorative edition did not go well together. Himmler's quotation with which this tome was opened and which was supposed to remind the people of the sacred eternal cycle of the past, present and future, was banal. By this time, the chief police officer of Germany and the "owner" of the concentration camps aroused horror, and not at all sentimental trust. The vague phrase that "genuine research will never be polluted in callous dogmas and doctrines" only emphasized, on

115

how far Himmler was from science. The ideological pressure under which all the scientific developments of the Heritage of Ancestors were located excluded any objectivity, which the Reichsfuehrer SS spoke so boldly about. On the other hand, official research, especially military science during World War II, was just not limited by any ideological framework, rejecting any existing norms of morality. But even here, knowledge, as a rule, was replaced by blind faith. All this demonstrated how truth was mixed with lies in the Ahnenerbe. It is no wonder why the research society failed to achieve real scientific advances.

The very title of the commemorative edition of The Heritage of the Ancestors showed how great was the difference between the actual and the desired state of affairs. Reading the characteristics of individual structures

tour, it can be seen that they could not achieve impressive results, because the very goals of their activities were fundamentally erroneous. So, for example, the Department of Near Eastern Studies saw its goal, according to the publication, in "discovering the Aryan-Germanic influence on the culture of the East," although it would be more correct to speak of the influence of Near Eastern cultures on Western peoples (thesis, well already known at the time). Nevertheless, it was the Aryans, who from an ethnographic point of view never existed as a single community, "should" have a decisive influence. It was assumed that it was the Indo-Germans who gave impetus to the formation of highly developed cultures of the East even at a time when there was no mention of Europe! Such attitudes characterize politicized science in the best possible way.

But back to the commemorative edition. Often it was impossible to draw a clear line between the humanitarian departments that existed within the Ahnenerbe. First of all, this concerned those structures that were engaged in ethnography, folklore and linguistics. It was difficult to draw a clear boundary between the scope of activities of the department for the study of landscape symbolism (Schweitzer), the department for the study of writing and symbols (Wirt/Weigel), the department for heraldry and family emblems (Ruppel) and the department for runology (Krause). All of them were searching for traces of thousands of years of tradition. The feeling of confusion was intensified when it became known that in March 1938 Schweiner had taken over as head of the department of Germanic philology. It is striking that, according to Plassmann's post-war memoirs, this structure had a significant impact on the scientific world, but, nevertheless, its activities were reflected in a commemorative edition very sparingly. When reading

116

description of the Department of German Studies (Plassmann), one gets the impression that it was he who created a kind of foundation for the rest of the humanities departments. How were the scientists themselves supposed to conduct their research, if even in a clearly structured commemorative publication it was not clear who was doing what? Quite logically, the question arose: if the activities of the Ahnenerbe structures constantly intersected with each other, was there any subordination between them? And if this kind of subordination existed, then why was nothing known about it? Despite the clear structure of the commemorative edition, it left an impression of disorder. It can be assumed that this chaos began in 1936, during the thoughtless creation of new structures in the Legacy of Peredkov.

The activities of the natural science departments were also inconsistently portrayed. When considering it, the heterogeneity of the structure of the research society became more than obvious. The authors of the tome tried in every possible way to show the work of these departments in a humanitarian manner. It is clear that the exploration of the caves was supposed to help the extraction of natural resources. But how could botany contribute to a national renaissance? Further narration could amaze the imagination of even the most sophisticated reader. The stated facts were absolutely divorced from any reality. Huck, it was said that more than 50 studies were carried out within the framework of the project "Forest and Tree in Aryan-Germanic Spiritual History and Culture", although in fact by 1945 such a study was the only one! At the end of the book, a table was printed in which 34 different departments were given. The paradox was that at the moment there were only 26 structures in the Ahnenerbe. That is, 8 departments were simply sucked from the finger! Before the start of the war, there was no mention of the activities of the departments of osteology, Indo-Germanic music, and many others.

No less fantastic was the section "Research trips". In it, the leadership of the Ahnenerbe shamelessly attributed Schaefer's expedition to Tibet to itself, although it had nothing to do with it. The trips to Persia and South America mentioned on the pages of the commemorative edition were only planned, but by no means realized. A color map of the world was also given there, where territories were marked that were of particular interest to the "Heritage of the Ancestors". In conditions of chronic lack of money, the research society, it turns out, "conducted research" in England, Sweden, Italy, Dalmatia, Norway, Holland, Belgium, Greece and Asia Minor. Moreover, 122 points were marked on the territory of America and Asia, where the employees of the Ahnenerbe visited!

t gn

"

eleven

Kunem ch yya fanaa 8 Myna asya Mani

H

|

N mon WE hello r

T

In g

US | \$

Scheme of research expeditions that do not exist for the most part, printed in the commemorative edition of the "Heritage of the Forefathers"

It was a bluff. The commemorative edition of Heritage of the Ancestors was a "Potemkin village", the product of the rich imagination of the society's leadership. Walter Wüst was well aware that he could not show seriously

to the scientific public such a mythical work as a commemorative edition. Therefore, he decided to make scientific conferences his trump card. The conference, which took place from May 30 to June 4, 1939 in Kiel, was supposed to demonstrate to the general public the results of the four-year work of the Ahnenerbe. This was due to the fact that in the Reich there was a misconception about the activities of the "Heritage of the Ancestors". In order to correct the current situation, the management of the society actively attracted journalists who were supposed to advertise the conference. In the current language, the curator took up the RK. Before the start of the event, 36 notes and 16 articles about the Ahnenerbe appeared in the press on this occasion. Moreover, the course of the conference was covered not only by newspapers (17 extensive reviews), but also by German radio. This was the first time that the functionaries of the research society decided to present their own developments to the public. The results of this event exceeded all expectations. So

how

118

did it look like? When you read these yellowed newspaper articles, you can't get rid of the feeling that this conference was only formally organized as a purely political event. At first, the participants' speeches and media reports were, of course, dominated by political and ideological accents. Thus, Heinrich Himmler wrote in the Marburg newspaper Mitteldeutsche: "From now on, scientific work is vitally justified. It has a goal - the knowledge of the German essence. Its results will become the means for the education of the entire German people." Genrikh Garmyants in his racist speech "The Tasks of Our Scientific Community" said very paradoxical things: "We are obedient and we are free, because we are blood and spirit. We can be free because we are obedient, and we can be obedient because we are free! In the freedom of the human spirit we see our blood! Thanks to her we live, thanks to her we create, thanks to her we fight for German science." Plassmann, on the other hand, stated even more frankly that the scientific work of the Heritage of Ancestors is the most important help in the political activity of National Socialism.

But even if these pompous phrases were not a mere concession to the regime, they still had no effect on the subject of the conference. After the war, one of the participants in the conference, the world-famous scientist, Professor Gustav Schwantes, described this event as follows: "This conference proceeded as if it were a purely scientific event. Was

It is a shame that the congress was held either abroad or in the pre-Nazi period. A similar point of view could be expressed by each of those present at it. Of Walter Wüst, he said that he was a German professor to the tips of his nails, a German professor, as he was used to be seen from ancient times. Schwantes had the opportunity to repeatedly argue with him on issues on which they had different points of view. We can say that the objectivity with which Wüst defended his position was beyond praise.

Considering the program of the conference in Kiel, Walter Wüstrentsii, one cannot but agree with the conclusion that "the German professor before the ladies of Schwantes: the conference was the tip of nope"

===== neither and pina === = century. sch. " = — „^ -y-“ ŷ: 2 ————— „and ===== - —

S - lain zha ZAMAA state = Kosai ii DEYA manarany y zhch vy YT II Shar NDL. VALUE 2. a BW Z ag aA BA.

is devoted to those scientific disciplines in which Ansnerbe excelled. First of all. it was ethnography and ancient history. The activity of other sections of the conference was more modest. And although at the section of ancient history the "Heritage of the Prelks" was presented by only a few researchers. they managed to create a broad coalition of scientists who were not happy with the activities of Rosenberg and Reinert. In general, Wüst invited to Kiel only those specialists who had nothing to do with the Rozsnoert government. This alone can explain the participation in this event of many luminaries of German science. including Schwantes. who have long been in conflict with Reinert, About that. that the majority of the participants in the scientific congress were guided by a hollow motive. spoke fgaza, said to Yankun by a scientist from Rastok. Ernst Eastersen: "It was a profound experience for me to be rebuffed by petty whiners from a wide range of colleagues. who communicated among themselves in a pollinio comradely manner", Nod "with petty whiners" was half understood, of course. Reinert. Yegersen himself had been in a state of acute confrontation for several years already. conferences in Kyu Sulto not less than 250 ui tnir. brt asthma from whom already sent sebg> name in vlulnol world In order to teach the substantive aspects of his work, Gustav Schwantes talked about the symbolism of the visionary historical windowmentl. not forgetting to zegiut at the same time, children ki? pssaedovani about II. Wirth. vyst pay prog skins about, b: ato-holy zeal and daring profanity 5 in this area. Joachim Werner. Teaching in Frankfurt am Main. read out a report on decorative Elyakhs, citing the conclusions about the influence of Roman cultures and the crafts of the Terman mip. that Himmler was trying to prove otherwise, the hollow passage was no longer a sign of scientific challenge from July. Rather, he testified that a part of the functionaries of the SS decided to play a purely prog-annetian decision in a completely different way of thinking. About the ego's friend choeklalr Relit svoovat about the incidental is of the ORI. then the director Carl Roniai took a picture of the glimmering of the uus ORIÿESKY conditions in the lazy mountain of Pronebgoraj.

vssamra merged with some lezmetskgi. he declares "let's report. ito

STEEL N Me Ata Rotor G ZEE Ya Gorsii UU VANO i TE Gi s: E (at RAN ng. JAN : `8. Tagar e eko ta Zarya AEC a) samples, But Schabdenie ree vn m sche: t 5. p ii in erse a armored personnel carrier Sy -

" tr P , u l a EEZ m! 1 PS vm. t che

\_ ———.—.—.—.t:= —...:

member la si cha E ramyn; and yr ryi VZEARYAI Lynx city DANS A BA, Mir dag shyn RF SMOKE ACHRI CHANAT.

mi. The conference participants immediately decided to classify Haithaba as one of the most significant early historical monuments and place it in a guide to Schleswig-Holstein. As it were. but at this conference it was possible to achieve significant scientific results in

history, to which Walter Wüst repeatedly referred after the war. This was indicated by the "Report on the 1939 Conference in Kiel" prepared for publication in 1944 by Jankun. Today, criticism of the conference is heard not at all because of the EU's politicization, but because it did not present the spectrum of research that many scientists were doing at that time. and therefore only luminaries spoke: Jankun, Wilfonsender. Bomers and others. But the fact remains that the Ahnenerbe succeeded, if only temporarily, in rallying the majority of German historians around itself. In this way, it not only increased its prestige, but also gave Rosenberg a painful stab.

The conference in Kiel was a kind of litmus test, as knowing clearly demonstrated which of the areas of activity of the Natural Flour Section were absent at the , Ndkhlelia ancestors" were dubious. conference. There could be one explanation for this - Wust was embarrassed by this sphere. On , but howl only Snferennia attracted many humanitarian "rules" were also proposed. Placemavn as a half-historian-half-ethnographer. choosing the th report. decide to rely on dubious historical facts, consecrating him to the wickedness of Heinrich #. Linguistic section with: Deputy Walser Bust, not Bruno Schweitzer as planned in

start-

`sifference. Kuragor decided to limit himself to the role of an organ

era and inspirer of this event. Having settled on the methods of studying the ancient Persian language, he showed himself to the world as a talented researcher.

More important for the Heritage of Ancestors was the so-called Salschburg Science Week. This conference was supposed to show the forms and methods of work for foreign guests.

Zepnopal of socialist science. The organization of this mero- gatinroyl was entrusted immediately to Apenerbe. but it was carried out under the auspices of the Reich Ministry of Education, the Nazio-g: the joint union of German students and the Gauleiter of Berlin. Obrigaleführer SS Frielrich Reiner. All these structures

are associated with scientific activity and feared the strengthening of the Rosenber's eagle. Minister of Science, Education and Culture Like Vklu, he was interested in raising his own prestige. This mer zpriyagya was associated in some ways with the trastopians with the Alnourt prazisstvachi. In this conference

Channille UchChasrre VeeRa ngros scientists

tb. t co . zhet mt te cha Tali Ai ra, a and aya W a aar. YOU 1 1 ——. I

= ——— o Sh l —==\_—— yy oe ==

kov". Franz Dirlmeier delivered a report "Apollo - the gods educator of the Hellenistic nobility", Herbert Jankun - "Political Forces of Germanism", Walter Wüst - "On Indo-Germanic Religiosity: Spirit and Vocation".

The "scientific week" was to be held from August 23 to September 2, 1939. It was organized precisely in Salzburg in order to undermine the influence of Catholicism in the area. The point is that between 1622 and 1810 the university in Salzburg was Catholic. Even after it formally became secular, the Catholic Church had sufficient influence there. In 1931, the almanac "Salzburg Week of Higher Education" saw the light of the day, which drew public attention to the problem of Catholicism in higher education. Shortly before the Anschluss, the Salzburg University Association proposed a project for the reorganization of higher education. It was severely suppressed by the Nazis in 1938. Immediately, the Reichskommissariat Ostmark gave the Gestapo an order to stop the work of the "weeks of higher education". The irony of fate was that the "Salzburg Science Week" run by the Ahnenerbe was almost an exact copy of the Catholic "week of higher education". Naturally, they were similar in form, the accents in the new event were completely different. In fact, ideological

The forerunner of the "Salzburg Science Week" was the courses of the Salzburg University Association, held from 1903 to 1931, which were considered as a means of combating the religious pseudoscientific aspirations of the exalted intelligentsia.

But what united the "old groundless" and "new National Socialist" science? The latter, with all frankness, declared itself as a political discipline that should fulfill the geopolitical tasks of its people (words by W. Wüst from the anniversary collection). Authoritative speakers in 1939 were supposed to influence the foreign public, so to speak, to create the image of a new scientist. But the topics of the reports could not always contribute to this. For example, the Munich historian Carl Alexander von Müller spoke of the English world empire and great Germany in terms of the geopolitical changes that have taken place over the past hundred years. The jurist Paul Ritterbusch devoted his report to the historical necessity of the National Socialist worldview. F. Ziks, already familiar to us, was invited to the conference to report to the guests about Freemasonry as a problem of spiritual history. The banker, who was a member of Himmler's circle, made a report "From the cultural history

money".

122

— a -a yy — — — AA LCD

This conference, of course, could not last until the end, that is, until September 2, 1939. "The brilliant start of the conference was crumpled up by the Wehrmacht's lightning-fast rush that crossed the Polish border," wrote Reich leader Sievers Mathilde Merck. Many scientists assigned to the armed forces were urgently withdrawn from the conference. The Second World War began.

So, what did the Ahnenerbe manage to achieve in the four years of its existence? When Himmler at the beginning of 1939 decided to bring to the attention of the public the results of the Rabo-Franz Siks - the patron of the "Heritage of your research common ancestors" in the RSHA and the SD WA, he believed that it could claim the role of a leading scientific organization Reich. Such claims were, to put it mildly, unfounded. Books published by Anenerbe, with rare exceptions, did not stand up to scrutiny. The magazine "Germany" was in fact a leaflet, which had an exclusively propagandistic character. Only scientific publications "occupied" by the Heritage of Ancestors managed to maintain their academic level. Yes, and this most likely happened not thanks to, but contrary to the methods of work of the Ahnenerbe. The commemorative edition could satisfy only the public uninitiated in the affairs of the research society. The Salzburg Conference ended in failure, not only because its conclusion was crumpled by the outbreak of the World War, but also because the scientifically verified reports of Yankun, Dirlmeier and Wüst were simply lost in the mass of political messages.

Of course, one cannot write off the success of the conference in Kiel, if only because it became the starting point for the consolidation of professional historians around the Ahnenerbe. Using the professional solidarity of scientists for their own purposes, the leadership of the Heritage of Ancestors was obliged to provide them with a certain scientific freedom. It is significant that the most valuable developments of the Ahnenerbe were associated with archaeological excavations. Already during the analysis of the results of the excavations, Yankun came to the bold conclusion that Haitkhabu was the largest international

123

ny market of the early Middle Ages. He confirmed this thesis with finds of artifacts of Frankish and Frisian origin. In June 1939, the head of the excavation department, Hans Schleif, based on the results of excavations in Bal-Durkheim, put forward several hypotheses regarding the design of ancient stone and wooden buildings. Considering that Schleif and Jankun were



are rather modest and did not show any personal ambitions, then we can safely assume that they were guided only by scientific interests.

But with the outbreak of the war, political and ideological moments were extremely strengthened even where the activities of the Ahnenerbe were of a purely scientific, unbiased nature. As a result, the excavations of Schleif and Jankun were just a means for the SS leadership to achieve their own goals. It is not surprising that one of the reports of the Kiel Conference had a very revealing title; "German Studies as a Political Science". Therefore, there is no need to indulge in illusions - a sufficient number of ideologized reports were heard at this conference. For example, Otto Huth, in his capacity as moderator of the Indo-Germanic Religion section, proposed a project whose sheer scale belied any scientific objectivity. He proposed to conduct a survey of all cultural and scientific figures who encountered Jews in the course of their work! In his opinion, this survey should have yielded astonishing results. At the end of March, he even developed and presented to Sievers a sample questionnaire, on the basis of which the survey was to be conducted. This crazy idea was rejected. Sievers decided to confine himself to commissioning the head of the department of medieval and modern history, Hermann Löffler, to prepare a short work on the influence of Jews on modern science.

It was these extremes that made it possible to see the true face of the Ahnenerbe. From a political point of view, the research society was indispensable for Himmler. It was the Ahnenerbe that was supposed to give a "scientific" justification for the new ideas of the Reichsfuehrer, which he produced in incredible numbers. As soon as the Nazi regime gave birth to a new propaganda idea, it immediately found its reflection in the publications of the Heritage of the Ancestors. It is certainly no coincidence that I. Plassmann in Kiel drew attention to the eastern policy pursued by Henry I. The German living space, conquered a thousand years before the start of a new military aggression, was not just a good historical parallel. It was a slogan raised by the leadership of the Nazi Germany

mania on shit.

124=

## Chapter 5 | ANENERBE AS "SCIENTIFIC GENDARMERIE" OF THE THIRD REICH

It would be a mistake to believe that the Ahnenerbe was an exclusive research society. From the very beginning, it planned to engage, among other tasks, in the training of SS cadres. The elite worldview of the SS men was reinforced by the awareness of their own unlimited power. What other structure of the German Reich could be more powerful than the "black order" of Heinrich Himmler? Such views were very successfully adopted in the Heritage of Ancestors, which sometimes did not hesitate to solve scientific issues with the help of force. Unwanted scientists were persecuted and harassed, and if they had world recognition, they could be forced to cooperate.

It should also not be forgotten that the guard detachments, along with the police and the Gestapo, were engaged in the search for and eradication of internal enemies. Moreover, already in 1936, after the centralization of the police, the law professor and head of one of the departments of the SD, Reinhardt Hoehn, suggested that legal scholars abandon their former "liberal" views. From now on, the police had to not only counteract crime, but also participate in the social life of Germany. The imaginary need for "public assistance" gave the police and the Gestapo a convenient excuse to infiltrate their own agents in all areas of life. The introduction of informers from year to year was gaining momentum. In this activity, the image of the mythical enemy was especially important.

As it turned out, the Ahnenerbe functionaries eventually adopted the tactics of their colleagues from the SD and the Gestapo. "Ancestral Heritage" became a kind of body of police supervision in the field of culture, and therefore, following Himmler's terminology, it had to be engaged in cultural and public assistance. The representatives of the research society, in fact, gradually turned into "inquisitors", confiscators and censors of the Reichsfuehrer SS. Militant

The intolerance of the "Heritage of the Ancestors" was based not only on racism, which was originally laid in the foundation of society, but also on the neglect of the elementary norms of justice. Anyone who did not go towards him became an enemy for the leadership of society. But the Nazi ideology played a secondary role here, the banal thirst for enrichment and tactical considerations of the "competence struggle" came to the fore. That is why, for the Ahnenerbe, the Nazi Hans Reinert, as Rosenberg's deputy, was much more dangerous than all the "liberal Jewish"

125

=

M claimed the richest materials - + 5 units [setoogly, which had long been laid | eyes of Sievers and Wust!

On the whole, anti-Semitism was not as characteristic of the Heritage of Ancestors as one might expect. Of course, the Ahnenerbe functionaries shared the anti-Semite attitudes of the regime. They did this, if only to get hold of materials confiscated from synagogues and from individual Jews. But in everyday life, the employees of the research society, with the exception of Huth and Loeffler, never showed their dislike for the Jews. This was not required, because the cover of the book by Hans Reinert The SS was not the organization that

paradise was going to solve the "Jewish

question" at scientific debates and "round tables". In addition, the "Jewish" departments of the SD, the Gestapo and numerous institutions for the study of the "Jewish question" managed to not get along with each other. And therefore, at the risk of being drawn into a complex undercover struggle, the scientists from the Heritage of Ancestors decided not to focus on such topics.

Ahnenerbe as a spokesman for the interests of the Reichsfuehrer SS in the field of culture was not limited to moral satisfaction from complete control over this area. It sought to obtain more tangible benefits. The material enrichment of society was not only due to the confiscation of libraries, museum exhibits, but also from the acquisition of real estate and even jewelry and numismatic collections. All this became possible after the unification of the notorious "opponents" of the regime. These included not only ideologically unreliable organizations, but also those structures that simply competed with the Heritage of Ancestors. The scheme was simple: Ahnenerbe's expert assessment was used as a pretext for the application of repressive measures, which, as a rule, ended in the confiscation of property. At the same time, it was not only about the unification of regional, but also all-German structures, for example, the "Main Association of German Speleologists", as well as numerous associations of Austria and protectorates. Of course, all this increased the prestige of the society.

nd secrets of the scientific world. Still would! - he's

i "ka u. A A 5 A RR Re yya. ÿ ao ivazipid Ee anon en

126

wah, but that wasn't the point. Much more important was the awareness of their own power. Power that could be used in the fight against their own opponents (Rosenberg was figure No. 1 here). By January 1938, the Ahnenerbe actually controlled all the most important related structures. But the process of enrichment did not stop there.

It can be said that the most amazing thing was not the grandiose plans of the functionaries of the research society, but their pity. For example, in 1939, the imperial leader of the society, Sievers, decided that it would be advisable to take over the imperial collection of wall paintings and all (/) collections of primitive stone tools. Such statements did not prevent him from declaring at the same time that the Heritage of Ancestors did not pursue

any predatory purposes. At the same time, he was going to RECEIVE "guardianship" of the piled buildings of antiquity and was very upset when he met the charm in the form of the figure of Reinert, who had been studying them for a long time.

Sometimes the victims of greed themselves went towards the Ahnenerbe. Thus, the Austrian priest and ethnographer Romuald Plumberger decided to voluntarily donate his collection to the research society, since he did not have the means to further maintain it in the Lambrecht shelter. Such a motivation was typical only for some donors, while the rest made an act of donation, fearing persecution by the SS. Himmler himself set an example for his subordinates. Back in 1935, he unsuccessfully tried to buy a collection of jewelry from Baron Johann von Dierhardt for next to nothing. He used his official position as best he could, motivating his proposal even by the fact that he needed the jewelry collection to train SS men.

Now it is difficult to find out whether the Ahnenerbe took part in this adventure. But we can say for sure that it participated in such operations. One day, the leadership of the research society was instructed to contact Josef Bergel, an archivist from Prague. He was famous for being able to assemble a rich collection of documents that revealed the relationship between Baron Wallenstein' and his household astrologer. Fascinated by horoscopes, Himmler had a burning desire to take possession of these documents. And almost immediately, the archivist began to be subjected to pressure from the then little-known German organization. As long as Czechoslovakia was an independent state, he flatly refused

' Albrecht Wallenstein - Imperial Commander in the Thirty Years' War 1618-1648  
gg.

127

Y...

Library "Heritage of ancestors". It collected the most valuable exhibits from the requisitioned book collections.

sell your collection. The situation changed after the occupation of the Czech Republic. Being perfectly aware of the possible consequences of his persistence, the archivist decided to voluntarily donate the coveted documents to the Heritage of Ancestors,

The "trophies" of the Ahnenerbe could range from very insignificant to very impressive. The latter included the library of the writer Lion Feuchtwanger, which the Munich Gestapo handed over to Walter Wüst in November 1938. It should be noted that Wüst, despite his academic upbringing, did not hesitate to resort to such services of the secret police. To avoid bureaucratic delays, the Gestapo personally informed the Reichsführer SS about all the valuable exhibits that fell into their hands, and he decided their fate with one stroke of the pen, usually transferring them to the Ancestral Heritage. After the library and the Feuchtwanger collection came to Wüst, he sent them to Vienna, where they were to be taken care of by the head of the department for the study of the Middle East, Professor Victor Christian.

After the war, Wüst stubbornly insisted that the allegations of robbery were lies. They say that Ahnenerbe was not such a significant structure as to carry out confiscations itself, and if something fell into the hands of the leadership of the society, then only in accordance with the law. The first was undeniably true, Wüst and Sievers themselves had no intention of getting their hands dirty by letting the Gestapo deal with such confiscations. But otherwise he lied: according to his inopia

128

not only the Feuchtwanger library, but also the book collections of some organizations were confiscated. After the Nazis closed the "Salzburg University Association", its property, the approximate value of which was 400 thousand Austrian

shillings, was transferred to the Ahnenerbe. The Heritage of Ancestors received religious and ethnographic archives, a collection of minerals and herbariums, and most importantly, a priceless collection of coins. A few months later, the Archbishop of Vienna intervened and addressed Hitler personally. It was decided to return what was confiscated back to the universities, but the Ahnenerbe solved this problem in its own way. Using police pressure, the research society turned the owners into their own divisions. For example, the Institute of Religious Ethnography became an integral part of the Department of German Ethnography (Richard Wolfram). At the beginning of 1939, the Salzburg Gestapo received a new task - to requisition the books of the theological faculty, which were kept in the library of St. Peter. Here, the total number of confiscated items amounted to several thousand units. In total, by 1943, only in Salzburg, the Ahnenerbe seized from 80 to 109 thousand volumes.

Naturally, the confiscation of cultural property was not the main task for the Ahnenerbe functionaries. The real purpose of the research society was to control the minds of contemporaries, which were divided into friends, enemies and waverers. These categories were determined not only by adherence to the ideas of National Socialism, but also by loyalty to the Reichsführer SS and the Ahnenerbe. The assessment of the same personalities could change radically in accordance with the tasks that confronted the Heritage of Ancestors. Initially, the views of Hermann Wirth were an indisputable dogma. Turning them into almost the official doctrine of the SS, he could write down as enemies anyone who did not agree with it. Those who did not find recognition from official science and at the same time did not find a common language with Wirth, for example, Professor Jakob, could be included in the category of individuals who demonstrated complete ignorance of world history. Quite a bold statement for an amateur scientist! After the Wirth era, the scale of accusations changed—they became smaller. Thus, in 1938, an active struggle unfolded over who would study Externstein under the auspices of the Reichsführer SS. In the field of natural sciences, the fate of Hörbiger's theory was decided, which in 1938 nevertheless received official recognition.

In general, there was a strict ban on drawing a line between the views of both "friends" and "opponents". Since these concepts were determined by tactical considerations, often the differences

— 129

## 5 Shreich's Occult Myth

there was none. Other imaginary adversaries, according to their scientific views and worldview, should have been rather allies of the Heritage of Ancestors. For this, a convenient way to solve a similar problem was found. No wonder the Charter of the Ahnenerbe of 1937 stated that the research society "has the right to contribute to all similar aspirations of other associations." The Charter of 1939 introduced not only rights, but also duties. And this meant that the leadership of the Heritage of Ancestors was now obliged to infuse competing organizations into the structure of society, thereby neutralizing them. The Ahnenerbe faced a difficult political task: to unify the many nartic and state associations that were not even connected with each other.

The critics of Hermann Wirth were the first to be silenced. But the role of the prophet, which Wirth tried to play, seemed too dubious to the SS leadership. Really, one cannot be a greater royalist than the king himself! Such zeal was not much appreciated in the SS. Nevertheless, in April 1936, Plassmann planned a broad discussion with Wirth's opponents, which was to begin with the article "Obscurantists and informers in the chairs of German universities." At first, the Reichsführer wanted to intensify the attacks on the German professors, but changed his mind at the last moment. He demanded that Plassmann rework the material. As a result, a conciliatory publication under the heading "More camaraderie in science" saw the light of day. It hinted that this material was the last attempt to establish fruitful cooperation between the warring parties. But this attempt was the last for Wirth! It was quite difficult to pursue a dual policy: on the one hand, exalt the merits of Wirth, and on the other hand,

pull up and keep under control the presumptuous researcher. When G. Wirth finally fell out of favor, all controversy about his scientific heritage ended,

The analogue of Wirth's views in the natural sciences was the doctrine of the world's law. According to the minutes of the meeting of the leadership of the Ahnenerbe on July 19, 1936, they were convinced of the correctness of the fundamental teachings of the "master Görbiger". But even here it was not so simple. The theory of world ice, which can only be called a heresy, had followers who were not at all satisfied with the Heritage of the Ancestors. Quiet dissatisfaction with the research society began to grow among the "believers" in the world ice. As a result, von Entzdorf, Georg Hinzpeter and Hans Fischer created an alternative "Society for the Research of World Ice". In the summer of 1939, Skultetus, who believed that the study of the world's ice was his prerogative, began to petition Himmler's passage to close

130

"society of impostors", as it called into question the results achieved by the Ahnenerbe in the course of research.

Undoubtedly, such structures did not cause any special problems. They were too small to be a real competitor to the research society, which Himmler himself patronized. But the functionaries believed that it was necessary to carry out preventive strikes against those who posed a potential danger. For example, in 1936, the Reichsführer strictly forbade any unauthorized research and publication on Externstein. Undoubtedly, the Ahnenerbe should have supervised this. Heritage of Ancestors carried out similar supervision in other areas. In particular, one of the leaders of the Holstein Museum Meldorf, Dr. Kathphausen, fell out of favor only because he began publishing materials on the history of German symbols, and this, of course, was considered the exclusive field of activity of the Ahnenerbe. The Heritage of Ancestors pursued the ethnographer Bernhardt Kummer, who was close to Rosenberg, with particular ruthlessness. In July 1937, Plassmann organized a campaign of harassment in "Germany" against this scientist, who had the imprudence to publish his own bulletin "Northern Voice". The persecution continued until Kummer closed his publication and went to work for Germany in early 1938.

In general, in order to put a person or publication on the "black list", the functionaries of the Ahnenerbe did not need any special reasons. The relatively innocuous book Protohistory Becomes Early History by the Frankfurt amateur Johannes Lang, published by the author at his own expense in 1934, was nearly banned three years later. It is not clear what Walter Wüst did not like about her, who petitioned the Reichsführer to withdraw her from trade. But Himmler proved to be more reasonable than his conceited paladins. "The prohibition is not to move forward," he replied to Wust. And, showing knowledge of the matter, he added: "This will only make the book known."

This lesson did not benefit the functionaries of Heritage of Ancestors. Some time later, Otto Huth, then still an ordinary employee of the Ahnenerbe, suggested that the leadership of the SD pay close attention to the work of the Leipzig professor Arnold Schnider "Against lies against German ideas about the deity". The reason for the denunciation was the fact that this work did not reflect the role of the study of the Edda! This incident shows that some

'Eo0da is an Old Norse collection of mythological and heroic songs that were in the oral tradition of the Germanic peoples.

131

The power of the Ahnenerbe could fall on virtually any work. The same was true for newspapers. When, in 1937, Plassmann declared that the Solntse newspaper "published whiners too often" (an impressive accusation!), he implied that this mass media should either be completely liquidated or transferred to the Heritage of Ancestors.

However, the Ahnenerbe also had serious rivals. It should be noted that in March 1938, by the decision of the imperial head of the society, the functions of SS executors were assigned to the Ahnenerbe. From now on, the functionaries were supposed to perform, among other things, "espionage" functions, observing the corresponding areas of science assigned to them. By acquiring police functions, from now on they also solved specific problems associated with such activities. They had to either discredit, or liquidate, or pour competing structures into the Heritage of Ancestors. The Ahnenerbe continued to practice these principles until 1945. This activity was described most successfully by Himmler's biographer Helmuth Khiber, who used the English word 'O nail!', which most accurately described this field of research society activity. To maintain its monopoly on the study of symbolism, heraldry and ancient history, the Ahnenerbe had to rely on the activities of local associations and scientific unions. Outwardly independent, they were in fact controlled by the Heritage of Ancestors. This made it possible to solve a number of significant problems. Wüst's note on one of the documents, "Are we included?", became a kind of motto for the research society. Functionaries of the Ahnenerbe were introduced into competing organizations with the secret hope that they would become a time bomb that would lead to the unification and absorption of these structures by the Heritage of Ancestors. The success of this tactic was demonstrated in 1937, when the Ahnenerbe absorbed the German Society for the Study of Celtic Culture and took control of the formally independent Westphalian Regional Association. Presumably in 1938, Ancestral Heritage began to control the Union of German Ethnographic Associations. The leader of this union, John Meyer, did this in order to avoid complications after the conflict with Rosenberg. By 1939, the Ahnenerbe had a direct influence on the publication of at least

than ten

'Sneak in.

w

scientific journals. It is interesting that in July 1939 Hermann Löffler attended the congress of historians in Zurich not as a functionary of the Heritage of Ancestors, but as a representative of several journals at once.

The Detmold linguist Bruno Schweitzer was commissioned to collect and summarize information about all scientific activities in order to determine how they can be used in the interests of the Ahnenerbe. The method of tracing, neutralizing and, of course, integrating the main cultural institutions can be seen in the example of the very institution of German studies in Detmold, which was headed by Wilhelm Teudt. This long process was a dress rehearsal for all further actions. In the late autumn of 1935, the functionaries of the Ahnenerbe were going to take over not only the journal Germany published by Toidt, but also the Association of Friends of German Prehistory created by him, especially since it, like the journal, had long eked out a beggarly existence. The first phase of unification ended at the beginning of 1936: Sievers joined the board of the Association of Friends, where he began to make promises, most of which were not backed up by anything. The second phase began in July of the same year, when the Ahnenerbe subdued itself a Detmold structure. The "ceremonial acceptance" took place somewhat later, in October 1936. Teudt, who was made a professor by the grace of Hitler, although he continued to stand at the head of this structure, was in fact a puppet of Sievers and Wüst. In the third phase of unification, which began at the end of 1936, all the members of the Association had already moved to Ahnenerbe. The final of this action came in 1938 - Toidt went into the shadows, and Bruno Schweitzer was put in his place by the leadership of the Heritage of Ancestors. Then Wüst said that from now on in Detmold all the prerequisites were in place that made it possible to quickly

carry out assigned tasks.

In the Ahnenerbe, of course, they were aware that control over the Teudt organization could not increase the prestige of the research society, since this acquisition did not enjoy authority in scientific circles. It was planned to increase the weight of the "Heritage of the Ancestors" due to the reorganization of the system for the protection of natural monuments, which after the Anschluss

Austria showed increased interest. Creation of a speleology department in Salzburg! was proclaimed by the order of the Reichsführer to put things in order in the field of geology and karst research. The "new order" in this area actually meant the subordination of geologists to the "Heritage of the Ancestors", especially since Rosenberg's agents had no influence on them so far.

' Syaeleology is a science that studies caves.

133

niya. But here the Ahnenerbe ran into an obstacle in the form of the "General Association of German Speleologists", whose Liler, a Jew by origin, Bruno Wolf, enjoyed unquestioned authority in the scientific world. Despite the persecution of the Jews, they did not even dare to expel Wolf from the board of the "Berlin Society of Speleologists". But after standing in the way of Himmler and his paladins from the Ahnenerbe, his position could hardly be called safe. Fearing persecution, Wolf was forced to transfer the functions of the chairman of the "Main Union" to the German manufacturer Julius Riemer. But it was a move that should have averted the eyes of the Gestapo. In fact, Wolf continued to unofficially lead this organization. Realizing this, Sievers turned in May 1938 to the leadership of the SS with a request to put Wolf at his disposal. With this, the imperial leader of the Ahnenerbe planned to get him out of the way. But formally, in his petition, he said that Wolf, selflessly collecting a library, proved his devotion to German science. It was the height of cynicism! A month later, Wust began to deal with this issue. His first step was an attempt to take control of the geological and karst projects, subordinating them to the new "Imperial Association of German Speleologists".

Since the "Main Union of German Speleologists" was a conglomerate of various associations and organizations, it was planned to gradually transfer them to the "Imperial Union", which then was to turn into an independent department of the "Heritage of the Ancestors". This action began in March 1939. Then Professor Hane Brandt was appointed head of the speleology department in the Ahnenerbe. In this post, he replaced Steinhäuser, who did not live up to Himmler's hopes. In favor of Brandt's figure, at least the fact that he was personally acquainted with all the outstanding geologists spoke. At the same time, all the structures that were part of the uncontrolled Union received an order from Sievers to contact the new head of the department for the purpose of further cooperation. The unification of the numerous Austrian geological associations, together with Brandt, was carried out by Kurt Wilfonsender, the trustee of the Heritage of the Ancestors in the matter of the protection of natural monuments in the Ostmark. By this time, the leadership of the Ahnenerbe began to think globally: after the creation of the protectorate of Bohemia and Moravia, all exploration of caves and karsts was declared a zone of interest for the SS research society.

The unification of geological associations did not go so smoothly - Brandt encountered a certain resistance, which had to be overcome with the help of force. Being a typical example of a despotic leader who, by all means,

| revenge naanaa,

Lo tried to maintain his authority, he, under the threat of police persecution, offered to join the organization created by the Reichsfuehrer. Finding himself in such a difficult situation, on August 15, Riemer decided, out of sin, to join the Imperial Union. The reorganization of geological research meant that the Ahnenerbe was going to subjugate all scientists of this profile both in the Ostmark and in the protectorates. Why exactly these territories? The fact is that in Germany, Himmler was able to win over only a part of the scientists, and therefore could not claim full control. For this reason, Himmler decided to take revenge on the territories annexed to the Reich. By virtue of his position here, he had more authority than the same Rosenberg. What can I say, because the South-Eastern branch of the Ahnenerbe in Salzburg was created almost the next day after the occupation of Austria. From the first days of the existence of the new branch, the historian and SS Untersturmführer Kurt Wilfonsender began his cooperation with it. He, as the head of the Central Directorate for the Protection of Monuments

The city of Vienna, who taught ancient history, actively cooperated with the Ahnenerbe since at least the autumn of 1938. The SS authorities drew attention to this man for a number of reasons. Already in March 1939, its structure became part of the Ahnenerbe. Thanks to cooperation with him, Heinrich Himmler was able to fulfill his old dream - to celebrate the hulfest in Carinthia!. After this event, the Reichsführer ordered that more attention be paid to this area, especially the place where the Carolingian castle, Karnburg, was located. The management of Heritage of Ancestors even planned to find traces of ancient Germanic settlements there. This task had not only scientific, but also political significance - the Slovenes had long tried to present this region as the center of the emergence of their own statehood. From July 1939, one of the divisions of the Ahnenerbe, headed by Hans Schleif, was supposed to deal with this problem. Wilfonsender supplied him with rich materials. Particular attention had to be paid to the defense lines of the early medieval settlements.

No less than SS archaeologists were attracted by the Moravian monument of Unterwisternitz, a site of mammoth hunters located 89 kilometers north of Vienna. But these excavations could

'  
Carinthia is a historical region in Europe in the Drava river basin. At the end of the 6th century it was settled by the Slavs. Since 1335, the possession of the Habsburgs. The southernmost province of Austria, with about 1,300 lakes. Carinthia's waters and Mediterranean-like climate have earned it the reputation of the Austrian Riviera.

135

give the Ahnenerbe nothing new. The fact is that during 1924-1938 it was already excavated by the head of the paleontological museum, the famous geographer Karl Absolon. In 1939, after the creation of the protectorates, Unterwisternitz went to Gau Niederdonau (Lower Danube). Absolon, known for his nasty character, at one time flatly refused to give the results of the excavations, placing the finds in his own museum. The results of subsequent excavations brought absolutely nothing new to the Heritage of the Ancestors. I wonder what incredible efforts were required from the imperial leadership of the society in order for it to recognize this unfortunate fact?

In July 1939, the Dutchman Asin Bomers, together with the functionaries of the Ahnenerbe, began an intrigue against Absolon. Its goal was to obtain the notorious materials and finds. In this matter, the same Wilfonsender, who had the widest connections in Prague and Brunn, rendered them an invaluable service.

On March 25, 1939, Himmler finally succeeded in making the Ahnenerbe responsible for the protection of natural monuments in Czechoslovakia. This put an end to Absolon's ambitions. Already in March, the imperial leader Sievers began negotiations with Absolon. The result of them was a compromise, according to which the rebellious professor gave his work to the SS, and they not only allowed the excavations to continue, but also provided him with sufficient funding for them. Ten thousand Reichmarks were allocated from the funds of the Ahnenerbe, and the same amount was allocated from the funds of the Austrian imperial vicegerency.

Other functions of the Ahnenerbe as the cultural and political organization of the Reichsführer were closely connected with the attempt of the SS structures to take control of higher education in Germany. From the first days of its existence, the SS security service showed an increased interest in higher education and university teachers. He was predominantly a police officer. Refreshers from among students and teachers listened to lectures and discussions within the walls of universities, which was immediately reported to the SS leadership. The SD showed interest in everything: the state of affairs in higher education, the mood of teachers, covert and open opposition to the regime. But this activity was not connected with science itself and higher education. Himmler himself once set tasks for the SD in relation to German universities, proclaiming quite typical theses: he actively proposed



to discuss in higher education the problem of the Germanic-speaking peoples (Austrians, etc.), to put a scientific basis under the problem of the unity of the Germanic race, and to turn the results of

1386 ————=—

research institutions

bots into worldview calls to action. The Reichsfuehrer was not limited to this. He was also interested in which of the professors continued to maintain their old foreign connections. Reinhardt Hoehn, head of the SS Central Office for the Study of Public Opinion, head of the Second Central Office of the SD ("Information Provision"), regularly received information from the "SD Workers' Society" organized at each university. A network of informers was called such a noble term.

Höhn's SD colleague Sturmbannführer Franz Alfred Sieks published his own article in the German Student newspaper the following month after joining the SS. In it, he, as a recent leader of the Heidelberg chairship, tried to understand the problem of elitism from the National Socialist point of view. His conclusions seemed to many veterans of the party more than unorthodox. In them, he proposed to conduct training of leading personnel without a school of life à la "time of struggle"! He believed that the German universities should in the future become a "hotbed" for growing the leadership of the party and the state.

The intellectual Zixx realized early on that most Nazis were not able to understand the essence of the theory to which they were adherents. The Greek Reich was just a state for them. Ziks, on the other hand, put forward the thesis that higher education should not only support the National Socialist leadership, but also train professional personnel who will be ready to competently carry out the leadership of Germany. At that moment, the top of the Reich did not take into account the higher education. On the contrary, the regime intended to train future functionaries not at universities, but at its own educational institutions. Many fanatical figures who came out of the student body believed that the discrimination against universities by the "movement" was predetermined by the liberal roots of the education system. From their point of view, higher education should not train literate personnel on the basis of the National Socialist worldview, but, on the contrary, turn students into true Nazis.

Oddly enough, such a point of view was alien not only to Franiu Siks, but also to Himmler himself and his entourage. Hitler hated the professorship, while the Reichsführer sympathized with her. In contrast to the party apparatus, Himmler surrounded himself with people with higher education. And here we see an obvious paradox. In 1934, Himmler takes the disgraced Wirth under his wing, saving

'  
The time of struggle is the era of the existence of the Nazi Party, when it fought for coming to authorities.

137

him from official science. But when such "scientists" began to determine the scientific climate of the Gret Reich, the SS chief did not lose any interest in them. Now he had no doubt about the superiority of the German universities and was going to use them for his own purposes.

The main problem of the SS policy towards higher education was that the security detachments needed to overcome the distrust on the part of the professors and students. Under these conditions, it was only possible to speak of their rapprochement with the SS as a guarantee of training personnel for the "black order" of Heinrich Himmler. Such a link was planned to be implemented in the following way. At first, the Reichsfuehrer tried to involve the maximum number of professors and associate professors in his own structures. Here the teachers' conformity was combined with the old practice of involving the most prominent people from various spheres of life in the ranks of the SS: bureaucracy, economy, culture. In short, Himmler tried to gain a foothold in

all strata of National Socialist society. The SS professors had to properly indoctrinate the students, from which not only future functionaries of Himmler's service would come out, but also SS docents. In the last stage of the merger of the universities with the guard detachments, they had to replace their predecessors and thereby ensure the continuous training of personnel for the SS.

When the Reichsführer made the SD responsible for cooperating with higher education, he made sure that this co-operation was fruitful. But his plans proved unfulfilled. Their unreality was shown at least by the fact that Himmler never created his own academy, organized according to National Socialist principles. At the same time, A. Rosenberg managed to do this. Himmler's order of February 7, 1934, according to which young students had to systematically join the ranks of the SS, did not yield any results (not a single party or state structure could afford this). His goals were to be furthered by the concentration of these neophytes in the so-called men's houses!, which were planned to be created at each university. For this project, which was supervised by the SS functionary Ellerzik, the Reichsfuehrer was sick with all his heart. So, in August 1938, he wrote to the director of the ophthalmological clinic in Breslau about

' Men's houses are the collective dwellings of single male youth (sometimes all men) of primitive communities. In many peoples who were at the stage of the tribal system or preserved its remnants, they are associated with age and sex division of the community.

138

==—b[—

Professor Walter Dieter that he would like to create at the local university some kind of "SS men's house" in order to gather there the most weak and promising students from all faculties. And, of course, Himmler did not miss the opportunity to merge the German universities and his own scientific structures. For example, Reinhardt Hehn and his "Institute for State Research" operated at the University of Berlin, the "German Law Institute" headed by Professor K. Eckhardt existed since 1937 as a branch of the university in Bonn.

But the Reichsfuehrer pinned his greatest hopes on the cooperation of universities with the Ahnenerbe. "The task of the Ancestral Heritage is primarily to carry out the numerous ideas of the Reichsfuehrer in the field of scientific policy and thereby ensure his leading role in this area," Walter Wüst declared in 1937. As a matter of fact, it was his appearance in the Ahnenerbe that was of decisive importance in organizing this cooperation. Himmler used the outstanding abilities of the young scientist, who in 1936 for some time served as the assistant to the Reichsfuehrer for higher education. As the dean of the Philosophical Faculty of the University of Munich, he, having become a member of the SD in 1934, could control all the processes that took place not only at his university, but throughout the entire Bavarian scientific community. I repeat that when the leadership of the Ahnenerbe persuaded the professor to join the research society, he was guaranteed teaching and retaining the post of dean. This unambiguously indicated that at that time the SS structures were in dire need of loyal high school teachers.

Once in the "Heritage of the Ancestors", Wüst actively set to work. Just a few months later, he gave a scientific justification for all the cultural and political activities of the Reichsfuehrer. Helping Sievers, he discussed the goals and objectives of the Ahnenerbe with Professor Ernest Boipple, who represented the Bavarian Ministry of Culture. Boipple even went so far as to provide the University of Munich for a staged celebration, where Wüst was to make a short political address.

But all the same, Wüst, who had been collaborating with the Nazis for a long time, is one thing, and the rest of the academic community is another. As the "Heritage of the Ancestors", which at first had a dubious

reputation, did you manage to attract representatives of official science to your side? The establishment of links between the SS structures and university departments took place according to a well-established scheme. Ryal

139

— id

teachers were simply put at the head of SS units, automatically assigning a good rank. It must be said that such a banal approach brought good results - the influence of the Reichsfuehrer in these circles grew significantly. It was not worth looking far for examples. In Munich, Wüst became such a person; in Vienna, Christian; in Frankfurt am Main, Garmians; in Halle, Altheim. At the University of Braunschweig, Associate Professor Martin Rudolf was to create a new institute that would study German construction. As a result, he concentrated on the study of ancient architecture, preparing a course of lectures on ancient historical architecture. By the summer of 1938, Wüst and Sievers had gone so far as to discuss with Sieks, who they deeply sympathized with, the introduction of official "SS docent" positions in the universities. They built castles in the air, dreaming how these teachers would take their place in the Ahnenerbe.

But these were only fantasies. While the Heritage of the Ancestors was trying with great difficulty to take its place in the scientific world, it was out of the question for the research society to be perceived as a privileged institution. Successful historical research was little consolation, and besides, Wüst's reputation was tarnished, not least because of the scandalous publication of *Death and Oblivion in the Picture of Indo-Germanic Thought*. In 1939, some scientists, such as the Egyptologist Scharf, even wanted to insist on his scientific disqualification. Wust himself had no idea about this at the time. In general, it was doubtful that people like Dirlmeier and Christian would go so far as to disqualify a man who not only headed the Ahnenerbe, but also represented the interests of the most powerful SS Reichsfuehrer in higher education.

The full recognition of the Ancestors' Heritage in the scientific world could only happen when the research society could train and introduce into the universities a new generation of National Socialist scientists. The Ahnenerbe understood this very well, and therefore in 1937-1939 there were often talks about the selection of the next generation of researchers. In July 1937, the leadership of the research society developed a work plan for the preparation of a "new generation", which, in its theoretical orientation, would be fully suitable for the cultural and political goals of the Ahnenerbe and the SS policy in the field of higher education. Thus, it can be said that the functionaries of the Heritage of Ancestors decided to proceed to the final stage of the merger of universities and the SS, bypassing the preparatory and initial phases. It was a clever trick: Ahnenerbe intended to pose as a university

40

the Tetan structure, thereby trying to win over the old scientific personnel, who would be engaged in the preparation of the notorious "new generation". As a result, in March 1938, all divisions of the Heritage of Ancestors were divided into two categories. From now on, people who did not have a scientific degree headed, as before, the "research departments", and venerable scientists headed the "educational research departments". This, of course, did not make Anenerbe an educational institution, but once again emphasized the connection of a number of departments with the educational offices of universities and even hinted at the dual function of the heads of educational and research departments (as teachers and as researchers of the Anenerbe). The net effect was to be that the involvement of old specialists would improve the reputation of the research society. This, in turn, should have contributed to the emergence of new, young SS scientists.

For their part, the universities insisted that the "new generation" receive a fully academic education, without making any adjustments for political functions. This requirement brought more than one surprise to the Ahnenerbe employees. Somewhere since 1936, the leadership of the Heritage of Ancestors began to demand from their subordinates that they not only receive an academic education, but even defend a dissertation (!). A scientific degree (recall, in the German system, a doctorate degree was awarded to any graduate who graduated from the university) became a prerequisite for working in Ancestral Heritage! Figures such as Weigel and Grönhagen, who had not completed their education, again had to find themselves at the desk. Weigel at first hoped to get a doctorate, so to speak, "in advance", on the basis of his own work, which was supposed to be counted as a thesis. But this turned out to be an idealess undertaking, since the leadership of the Ahnenerbe decided not to make concessions for anyone. No less pressure was exerted on K. Ruppel, who, having started working in the Ahnenerbe in 1937, was notified that he was obliged to take care about his own scientific degree. In this case, Sievers decided to meet the needs of his old and trusted collaborators and organize a qualifying Finnish scientist, Irje Grönhagen, a colloquium exam. For being part of the Ahnenerbe

\_\_\_\_\_ \_b,"[s[s[yynyb[1n O

---W---W---W---S--- A. 00 S ----- 1 #1 \_.-.-..

Ruppel had to contact Prof. Eckhardt from Bonn, who, among other things, was an SS Hauptsturmführer.

Now you can see how the "Heritage of the Ancestors" tried to kill two birds with one stone: to win over the professors of the old school and concoct a new formation of SS scientists. Such "scientific nepotism" led to some losses, which made themselves felt a little later. But that was not the point. The main thing in this situation was that, having received a scientific degree, the employees of the Ahnenerbe could safely join the life of German universities. But this policy had one side effect. Many researchers simply could not cope with the demands placed on them, as they did not receive any support, remaining left to their own devices. Such excesses, as in the example of J. Plassmann, could be very painful. In early 1937, Wüst promised Plassmann that he would be able to defend his dissertation in peace, receiving a Ph.D. , was intended to organize the activities of universities in a new way. Initially, it was assumed that Plassmann's dissertation work would be based on effective methods of recreating the historical picture of the life of the Saxon kings (even the Reichsfuehrer SS himself was interested in this). But this opus was refused to be considered in Munich, and then in Koenigsberg. It was not until October 1943 (six years later!) that the Tübingen Germanist Hermann Schneider agreed to consider her as a supervisor. Such red tape raises doubts about the presence of Nlassmann's real "outstanding knowledge".

In general, in order to have a direct influence on higher education, Reichsführer Himmler had to work in conjunction with the Imperial Ministry of Education, especially since he was met halfway there. This was predetermined by the fact that the unification of universities did not go so far that the imperial minister of education, Bernhard Rust, received absolute power over the professorship. In fact, the real state of affairs in higher education was determined by the National Socialist Union of Higher Education Teachers (Dozentenbund). The Imperial Ministry of Education only approved what was decided without his participation. Even the list of referents of the Ministry of Education for higher education was determined by the Dozentenbund. To understand this intrigue, let's go back a little to the past. The Imperial Ministry of Education was created on May 1, 1934 on the basis of the Prussian Ministry of Science, Art and

142 tons

EE V yi A. Tsa Sayn 5 AA i.

native education. According to Hitler's decree, four departments were allocated in the ministry: physical education (department K), education (department E), public education (department U) and science (department U). From 1934 to 1937, Theodor Phalen was the head of department No., which was directly involved in the affairs of higher education. Then this post was taken by the Baden architect Otto Wacker, and in May 1939 the department was headed by professor of chemistry Rudolf Menthiel. At one time, B. Rust contributed to the career growth of Mentzel, who, thanks to his efforts, became the Kreisleiter of Göttingen, simultaneously holding the position of assistant in the natural sciences in the Ministry of Education. Standing at the head of the science department, Mentzel received a valuable collaborator in the person of Professor Heinrich Garmyants, already known to us, who served in the department as an assistant in the humanities. In addition to his favorite history and archeology, he was forced to oversee such areas as orientalism, music, and much more. So, the relationship between the ministry and the Ahnenerbe is beginning to take shape.

It should be noted that it was not the employees of the ministry who helped Himmler, but the SS men themselves worked in the ministry. This predetermined the fact that the Ministry of Education became a kind of shadow branch of the SS. By 1936, a good half of the functionaries of the Rust department consisted of Himmler's henchmen. Mentzel was in the SS even before the Nazis came to power. Thanks to Himmler, he quickly moved up the ranks. Garmyants, as we remember, was one of the first SS men in Königsberg. In addition, without exception, all employees of the ministry were SD informants. What did Himmler get from such a symbiosis?

Himmler, using his almost unlimited power, did not hesitate to interfere in the affairs of the Ministry of Education. Receiving detailed reports from the SD, he pointed out to Rust which professors and associate professors should be further cooperated with, and which ones should have been removed from work. The SD even selected candidates who were to enter the SS. But the forces of the security service were clearly not enough to realize all the claims of the Reichsfuehrer SS regarding higher education. The security service has never been interested in purely scientific issues, since it has had enough purely intelligence work. Here they remembered the research society "Heritage of the Ancestors". The Ahnenerbe was able to get involved in the implementation of such tasks, not least thanks to the friends of Reinhardt Hehne. At least the functionaries of Anener-

They spoke of him very flatteringly. Over time, Hyun became entangled in internal party intrigues, losing any control over Anener as well.

143

be, and over the Ministry of Education. It was then that Sievers and Wust needed a friendship with Franz Sieks, who, although he was not the official curator of universities, had a huge influence in them. The first links between Ancestral Heritage and Rust's office were established much faster than one could expect. In order to understand this fact, let us return to the figure of Rudolf Mentzel, mentioned above, who since the end of 1936 was the president of the German Research Society. It was then that the first links between these two structures were established. In the end, both Sievers and Mentzel won. In a totalitarian state, any acquaintance with party functionaries could bring considerable benefits. Mutual trust increased when Wüst, in personal conversations with Mentzel, managed to prove scientific competence.

explorer

society. Mentzel at one time expressed some opinions -

opinions on this matter, making an obvious allusion to G. Wirth. At the very least, the Ahnenerbe could count on the unconditional support of G. Garmyants as an employee of the ministry. He hated Wirth, but because of his foresight flattered him, trying to establish closer ties with the Ahnenerbe. In private conversations, he annoyedly stated that Wirth wanted to make "Heritage of the Ancestors" synonymous with his own name. When the attitude towards Wirth changed, he hinted to Sievers that the Ahnenerbe's semantic research was not yet up to par.

level. Apparently, the hint was not understood, since in October 1939 Garmyants openly stated that

what if the leadership of the Ahnenerbe plans to take someone from the school

for the position that had been vacant since Wirth's "resignation", then he was an ideal candidate. He was even ready to leave the service in the ministry. Since that time, Garmyants was not only the head of one of the departments of the Ancestors' Heritage, but also the spokesman for the interests of Sievers and Wust in the Ministry of Education.

Meanwhile, Wolfram Sievers tried to independently introduce himself into the system of higher education. But he had to give up.

this venture. The reason for this was not only that he did not possess

h

wide connections in the Ministry of Education, but also the fact that he often • preferred to communicate with duplicitous people. For example, he py- |

He tried to get Rosenberg's people to work in the ministry, which was considered the patrimony of the Reichsführer, who, for tactical reasons, tried not to mention their connections with the Reichleiter. In total, he often found himself in delicate situations. Things got to the point that in his letter to Sievers on these misunderstandings

Himmler himself noticed. Like many letters written."

Reichsfuehrer, it began with the words "As I heard ..."

144

To va chÿ lama Ar vy... ‹

th

The "intervention" of higher education began to gain momentum. The effectiveness of penetration into higher education was ensured by preparatory measures, which were far from superfluous. Let's consider at least one example. One day, Himmler ran into Otto Mauser, a Germanist teaching in Munich. The Reichsführer managed to convince the scientist to move to the less promising Koenigsberg, where he was supposed not only to receive a chair at the local university, but also to become an official representative of the research society. Despite the objections of colleagues and relatives, Mauser decided to follow Himmler's advice (I wonder if he even had an alternative?). The question arises: why should the chief of the SS deal with the fate of a little-known researcher? The answer turned out to be simple – they needed a place at the University of Munich where Otto Höfler could teach. The reason for this was Wüst's remark that Höfler could be very useful in realizing the tasks of the Ancestral Heritage, if he were closer. As a result, in the autumn of 1938, Hoeffler appeared in Munich. This was not an isolated case. At the same time, Himmler sent several letters to B. Rust, in which he insisted that he find a place at the University of Munich for Rudolf Till. As you know, the Reichsfuehrer planned to use this Latinist in the implementation of the cultural policy of the SS. As a result, Till not only headed the Latin section of the Ancestral Heritage, but also began to teach at the University of Munich.

Considering the cunning methods used to attract new authoritative employees, we will not be surprised that some of them decided to use the influence of the Reichsfuehrer and the Ahnenerbe for their own purposes, including for a scientific career. Sievers' diary stated that Otto Huth insisted that the leadership of the society contribute to the defense of his dissertation. The Austrian explorer Richard Wolfram complained to Sievers that

more successful academic career, he could have done much more for Ancestral Legacy. Sievers reassured the scientist, and in the same year R. Wolfram received the post of extraordinary professor in Vienna.

The work of the Ahnenerbe in the history faculties was hampered by the fact that Reinert, together with Rosenberg, had been trying to take this area under their own control for more than a year. Hans Schleif was in vain upset that by 1938 only 18 university departments were under the control of the Heritage of Ancestors. It was an amazing dream! In addition, most of the authoritative researchers of antiquity were in personal contact with the Reichsführer, and therefore they did not see any need to join the SS.

eeee 145

We must not forget that any undertakings of Rosenberg were tacitly hampered in the depths of the Imperial Ministry of Education. This is what prompted Reinert and his "Imnerian Union of Ancient German History" to act more cunningly. To begin with, representatives of this organization began to oppose the appointment of an old adversary of Rosenberg and Reinert Herbert Jankun to the post of director of the Museum of Historical Antiquities in Kiel. Himmler personally had to intervene in the matter, who wrote a letter to Bormann. The request to expedite the process of approving a new director of the museum began with the traditional "As I heard". As a result, the intrigues of Reinert failed - Jankun was appointed to this post.

Such cases were only a reflection of the bitter struggle that Himmler and Rosenberg waged between themselves, trying to gain control over the humanities. Added fuel to the fire, worsening their relations even more, was conceived back in 1934 by the Imperial Institute of Ancient and Early History. Eyewitnesses recalled that Himmler decided to create the Ahnenerbe in 1935 only because he was exhausted by the grueling struggle for control of the Imperial Institute. Himmler's refusal to fight for the institution allowed Rosenberg to hope that he could become a monopolist in historical research. By the way, this institute, despite the titanic efforts of Reinert, began its activity only during the war years. Such an overlay occurred largely because, starting in 1937, the "Heritage of the Ancestors" stubbornly penetrated the Ministry of Education. Himmler did not hesitate to resort to the tactics of internal party split. In 1938, he actually headed a coalition (Rust, Wigand, Sievers, Wüst, etc.) that openly opposed Rosenberg, who boasted that he had faithfully observed the Führer's order for party unity. Being at the head of such a "shadow front", Himmler got the opportunity to interfere in the affairs of many structures that were not formally subordinate to him (take, for example, the same Imperial Ministry of Education). In the office of Rust, as we remember, his positions against Reinert and Rosenberg were defended by Rudolf Mentzel. When this functionary became the head of the German Research Society, Rosenberg's office was dealt a serious blow. Mentzel, in alliance with the society's former president, Prof. Stark, ousted vice-president Eduard Wildhagen, an ardent supporter of Rosenberg. From now on, funding for the projects of Reinert and his Association from the budget of the German Research Society has been significantly reduced. Ahnenerbe, as expected, received generous subsidies.

146

This situation became typical for the Reich as a whole - the supporters of Rosenberg began to face more and more serious difficulties. It was obvious that the party philosopher was losing the "battle for science" on all fronts. The paladins of the Reichsführer SS, on the contrary, began to occupy key positions. For example, the same Mentzel controlled not only the German Research Society, but also the scientific sector in the Rust Ministry. It was thanks to him that Heritage of the Ancestors began to implement such expensive projects as the Atlas of German Ethnography and the study of symbolism. Since 1936 semiotics was the privilege of the German Research Society, it was from its funds that the "Institution for the Study of Spiritual Symbols" was financed. Moreover, the institution, which was then headed by Karl Weigel, reported directly to the president of the society, Stark. After Stark on

Mentzel replaced him as president, the situation changed significantly. It was he who began to orient society towards supporting the Ahnenerbe. On December 15, 1936, he withdrew the Weigel structure from the German Research Society, and in 1937 he made it clear that Karl Weigel could continue his activities only within the framework of the Ancestral Heritage. But since Wirth controlled these studies at the time, Waigel was in no hurry to make a decision about joining the Ahnenerbe (oddly enough, he was then considered Reinert's protégé). When his "relocation" to the "Heritage of the Ancestors" took place, Waigel was forced to renounce his patron and his Imperial Union. At the same time, Waigel was looked at askance for more than one month, since many believed that he was Rosenberg's "spoiled Cossack". Reinert, offended, staged a demarche, declaring that semiotic research is the exclusive prerogative of the "Imperial Union of Ancient German History." Without embarrassment, he declared that these works should be funded by the German Research Society! Weigel replied that he was ready to carry out the same research at a more modest monetary content. (Reinert spoke of 1,400 Reichsmarks, while Weigel claimed only 600.) Needless to say, Mentzel decided to support Weigel's project, emphasizing that from now on he would only consider projects of Ancestors' Heritage.

Having suffered a crushing defeat, Reinert decided to focus his attention on another research project, the Atlas of German Ethnography. The German Research Society has been actively involved in ethnographic issues since 1934. In its structure, the "German Society for the Study of the German People" was created, which was headed by an extraordinary professor

147

—=—=—=—= ii

from Dresden Adolf Stamer. It was he who began work on compiling the Atlas. But he could not work quietly. Many people wanted to take control of this project. After numerous intrigues, the old adversary of H. Wirth, Arthur Hübner, took up its realization. But he did not enjoy the victory for long. In 1937, Garmyenne continued his work. Reinert was not satisfied with any of these figures. Relying on Wilhagen, he himself hoped to become the author of the Atlas. Without coordinating his actions with anyone, in April 1937 he announced that it was his union that would prepare the publication. In his characteristic defiant manner, he demanded money from Mentzel for this (apparently, it was about the standard amount for him of 1400 Reichsmarks). Even then, Garmyants noticed that it was not the Atlas at all. Apparently, Reinert wanted to sit his colleague in Rosenberg's office, a specialist in ethnography and religious studies, Matthias Ziegler. But here Garmyants looked much more profitable. Without any significant funding, he moved much further than Reinert or Ziegler. Perhaps this is the only reason why Ziegler was able to stay in his place, and even at the beginning of 1937, in the department of Rosenberg, he took the post of head of the "Working Society of German Ethnography." The Workers' Society, apart from Rosenberg, was supported by Ballur von Schirach! and Walter Darre, who broke off his relationship with Himmler, the Workers' Society had a very specific task - to turn ethnography into an ideological science of political significance. But Ziegler decided to use this structure in his own interests, which mainly boiled down to attacks on Garmyants. According to a contemporary, Ziegler used the bulletin "German Ethnography in Literature", published by the "Workers' Society", only to spread libels about the scientist from Königsberg. The book of Garmyants "Ethnography and the history of the settlements of old Prussia" was especially appreciated. Garmyants himself prudently preferred not to respond to these attacks,

In general, Reinert had more than enough reasons for obduracy on the "Heritage of the Ancestors". Whatever he undertook, he always encountered influential friends of the research society, who tried in every possible way to interfere with his work. He failed in his attempts to organize studies of Externstein, excavations in Württemberg, Dümmersee and Hanover. But he wasn't about to give up. The last round between the henchmen of Rosenberg and Himmler took place on the eve of the war. Reinert decided to take re-



'Baldur von Schirach is the imperial leader of the youth, the leader of the Hitler Youth organization.

1 9 and —1—8 I-I-I — I-II: UIM A A ÿ she 5 az ana aana

Vanche in the area where he had some trump cards - in higher education, in the field of organized science policy. Interestingly, his patron Alfred Rosenberg did not enjoy authority in this area. This was due to his anti-intellectual views. In his "Myth of the 20th Century" he spoke extremely negatively and contemptuously about the German professorship, considering its representatives to be "scientific obscurantists." Professor Alfred Bäumler, whom the Reichsleiter appreciated, was rather an exception. He himself criticized the universities for the old style of teaching.

With such views, Rosenberg could not find support even among staunch Nazis who taught in high school. Dai, what was the attitude towards the official philosopher of the movement, if Hitler himself in narrow circles did not hide his negative attitude towards his works? As mentioned above, Rosenberg could only count on his friend Alfred Baumler. This man, who possessed a lively mind and undoubted scientific merit, headed the main department of science in the ideological department of Rosenberg. Here Bäumler was responsible both for interaction with ordinary universities and for the higher party school created by Rosenberg!. But, despite his talents, he could not become a competent functionary. In the absence of mutual understanding with universities and the Ministry of Education, Rosenberg could only pursue a destructive scientific policy. This meant that the existing education system was supposed not just to be sabotaged, but to look for an appropriate alternative to it. "Since the Ahnenerbe was trying to become part of the higher education system, such activities of Rosenberg directly concerned the Heritage. As a result, this led to another anti-Rosenberg coalition.

In 1939, when Heritage of Ancestors, the Ministry of Education and the Saliburg Gauleiter decided to hold the Salzburg Science Week, an agreement was reached to keep Rosenberg out of this event for a cannon shot. This town was chosen not only because of the anti-clerical sentiments of the population, but also because Gauleiter Reinert was an SS man, and therefore Rosenberg could not put pressure on him along the party line. In July, Rust sent a telegram to Rudolf Hess informing him of the planned event. Hess did not hesitate to report this to the party apparatus. When this became known to Rosenberth, he decided to unmask the organizers of this event.

'In order not to confuse this educational institution with state universities in the future, its name will be given in quotation marks - "high school".

149

acceptance and spend their own "scientific week" at the "high school" in Chiemsee. This turn of events suited neither the Ahnenerbe nor the Rust ministry. Bernhard Rust immediately suggested an intermediate option - to hold this event under the name of the First Congress of German Science in Göttingen or in Hannover (in these cities he enjoyed unquestioned authority). But it was impossible to stop the running flywheel; in fact, everything was ready for the Salpburg Week. Here its organizers took the only possible position: they decided to refuse any contacts and negotiations, hoping thereby to gain time. Rosenberg waited in vain for an invitation to the scientific forum, it passed without its representatives.

It is possible to establish exactly who became the "winner" this time. The winners were those who were guided by the established academic model of education and the conservative scientific bureaucracy, that is, Himmler and the Heritage of Ancestors. Rosenberg could only vent his anger on paper. He wrote to Martin Bormann that the organizers of the scientific forum in Salzburg had taken an anti-Party stance and demanded that the Gestapo take repressive measures against them. Bormann, not without malice, reported this slander personally to Himmler.

The attack on Poland was not a surprise to any of the top leadership of the Third Reich. But even the Reichsführer SS, despite his high position, had little idea how he fit into Hitler's military plans. It was even more difficult to guess what place the Ahnenerbe functionaries were to take in the implementation of military policy. According to a number of signs, it can be assumed that the leadership of the Heritage of Ancestors, like most Germans, did not expect the start of a world war. As a result, the event in Salzburg had to be urgently ended, and a number of research projects of the Ahnenerbe were postponed indefinitely. On the other hand, there was a lot to say that the Heritage of Ancestors had been preparing for military research since the beginning of 1939. This was confirmed by the statement of the imperial leadership of the research society, made in 1940. It stated that certain departments "should be more energetic in solving problems that have always been in the field of activity of the Ahnenerbe, but today are of the greatest importance." A sign of preparation for war

became

1 50 ——— = —=—=——yYyYyYyyiSh=Sh = — = —Shyy[=s=.-[—[ =...

creation at the end of 1938 in the department of speleology of the sector of "military geology". In addition, even then problems began to appear related to the militarization of the policy of the Third Reich. Ahnenerbe was faced with the issue of conscripting male employees into military service, which posed a threat to his research. During the war years, this problem was most acute. There is no doubt that starting from [937] the natural-science sector was strengthened in the Heritage of Ancestors, which later resulted in the creation of the so-called "military science". The humanitarian nature of the research society was gradually outlived. This became apparent in the first months of the war.

In the autumn of 1939, it seemed that the Ahnenerbe was unlikely to continue its existence. But this was a deceptive impression. The "ancestral heritage" easily adapted to the new political and military realities of life. The war was the stimulus that was of decisive importance in the development of society. At the end of September, it became clear that the previous activities of the Heritage of Ancestors were no longer acceptable - the war dictated other conditions. And then the Ahnenerbe was fully integrated into the structure of the SS. What it had been striving for for several years happened in a few days. But the employees of the Ahnenerbe were still called up in the part of the army in the field. The urgent replacement of minor functionaries by female civilian employees only emphasized the difficult position of the research society. For the first time in many years, the Ahnenerbe again felt a lack of funds. The German Research Society, with whose money the Ahnenerbe previously existed, from now on financed only important military projects. All this should have prompted Himmler's scientists to feel the conjuncture and hastily retrain.

In October 1939, the monthly financial costs of Ancestral Heritage were reduced by 35,000 Reichsmarks, which in fact reduced the amount of work by one third. In such a situation, salaries were paid on time only to those employees who were in dire need. Other departments stopped their activities altogether. On studies that did not have military significance, a bold cross was put. The result of this was the termination of the project "Forest and Tree"; Externstein was of little interest, and the magazine "Germany" was published every two months. Excavations, in fact, were not carried out - most of the historians and their assistants were liable for military service. Even those people who were not citizens of the Reich were assigned to the army. Among them was, for example, the Dutchman Bomers. During the first month of the war, the Ahnenerbe lost about 30 Veda

151

working specialists who turned out to be called up for military service.

However, Himmler did not believe that the decrease in the number of the Ancestral Heritage had become a sustainable trend. This was inevitable, since the activity of the Ahnenerbe was to temporarily decrease. After the victory of Germany, it was assumed that the research society would continue to work as before. According to the Reichsfuehrer SS, the humanities should have

again of utmost importance. But what is to be done with the humanitarians until the "victorious" German troops have defeated all the opponents? Humanities in general were difficult to attribute to the sphere of "important for the WAR".

This reduction did not take place at the will of Himmler. He tried to do everything possible to restore research to the pre-war level. Although, to be honest, the fate of the Ahnenerbe employees and the forced reduction in their numbers did not bother him much. He was worried about one problem - it was necessary to direct the "Heritage of the Ancestors" along the military path and prove the need for society for the needs of the war. In this direction he was persistent and consistent, just as when he consolidated his position in Austria. It was not worth believing that he did this out of concern for his own offspring. No. In the event that the Ahnenerbe could penetrate into the sphere of military policy, it would receive new spheres of influence. And here Himmler had high hopes for the new functions that he received in Eastern Europe.

On November 13, 1939, Friedhelm Kaiser, deputy imperial head of the Heritage of Ancestors, wrote a letter to W. Wüst, from which it followed: firstly, Himmler was constantly close to the Führer from the first days of the war; secondly, the fate of the Ahnenerbe has not yet been decided. At this time, Himmler, as the chief of the Ahnenerbe, planned to get involved in the solution of some urgent political task and was looking for an appropriate field of activity for the research society. The functionaries themselves did everything possible to continue the existence of the "Heritage of the Ancestors". They tried to penetrate into all possible areas of military policy, wanting to find at least some basis for further work. They wanted to negotiate with Goebbels, but the Ministry of Propaganda did not need their services. Tögl Anenerbe tried together with the Ministry of Foreign Affairs to participate in the export of cultural property from Latvia and Estonia. As is known, in August 1939 these Baltic states passed into the zone of Soviet influence. In September 1939, Hitler ordered 86,000 Baltic folks to be taken to Germany.

152

Deutsche (this plot is put in the plot of the film "Shield and Sword"). On October 15 and 30, Berlin signed an agreement on resettlement with Revel and Riga, respectively. Immediately after that, "archival delegations" were sent to these countries, which were supposed to save German cultural values before the Red Army entered the Baltic states. Doctors Mommsen and Dülfer copied church books onto film. The Ahnenerbe was connected to this operation at the stage of transporting archives to the Reich. According to Sievers, at an internal conference of Heritage of the Ancestors leaders, this operation happened too quickly for the Ahnenerbe to fully demonstrate its own significance.

Sievers was idle in vain, the Baltic operation was followed by another action in which the Ahnenerbe took an active part. In the early days of the war, the Reichsfuehrer ordered that Sievers take part in the "security" of cultural property in the territory of occupied Poland. As a result, a functionary from the Heritage of Ancestors appeared in the Polish branch of the RSHA, supervised by Ziks, who oversaw the preservation of museums, looking for numerous "German cultural foams" in them. They, as expected, were sent to Germany - and here the Ahnenerbe did not remain at a loss. Part of the collections allegedly necessary for the work of the research society was sorted and taken to Berlin. There were collections of antiquities, ethnographic and religious archives. It was decided that this should be done by Ernst Petersen. And he showed a rare zeal. Sievers received catalogs, maps and lists of Polish museum treasures from him as early as the end of September 1939. It was decided to expand this activity. At the end of October 1939, an employee of the Ahnenerbe, Associate Professor of the University of Berlin, Peter Paulsen, appeared in Krakow. He immediately received an important task. The RSHA and the Ministry of Culture made him responsible for the "evacuation" to Germany of the figures of the world-famous altarpiece made by Wit Stoss. For their transportation, furniture wagons and giant boxes were delivered to Krakow. In the Krakow Cathedral, it was planned to leave only the walls of the altar. Hermann Goering, who was considered a "connoisseur" of art, believed that these figures should have been exhibited in the homeland of [Stoss, in the Nuremberg Museum.

During his second visit to Krakow, Paulsen found himself embroiled in a complex internal party intrigue. The fact is that in the General Government created on the territory of Poland, Dr. Mühlmann, Goering's man, was appointed secretary for "registration and protection of cultural values and objects of art". And Paulsen,

153

and Mühlmann claimed the same values, believing that it was they who should be engaged in the "revision" of Polish museums. After short negotiations, they were able to agree on a certain "division of labor": Mühlmann dealt with objects of art, and Paulsen dealt with historical values. But Paulsen's activity turned out to be of little success. In the imperial leadership of the research society, they were dissatisfied with his conciliatory position in relation to the 5th Governor-General Frank and Mühlmann. This led to the fact that experts from the "Heritage of the Pre-Altar of St. Mary from the Cathedral in Krakow, to that Vtodykov" arrived from Berlin: Professor Tratz and Roth- SS tenführer Wilhelm May was taken from Poland during the Second World War. With the "legacy of the ancestors" to Nuremberg, Vita No's homeland, they did not manage to change the existing state of affairs, the author of the altar sculptures. In November 1939, a strict ban was imposed on the export of any valuables from Poland without the consent of the Governor General. And still, the functionaries of the Ahnenerbe managed to find a loophole - the archaeological museum exhibits, by mistake, were not included in the category of cultural property. And this meant that the Heritage of Ancestors could freely export not only archaeological finds from private collections, but also the funds of the Warsaw Archaeological Museum. This was done by Professor Hans Schleif, who then had the rank of SS Hauptsturmführer. At his own peril and risk, without any coordination, he sent five wagons with museum exhibits to the residence of the society. In this he was helped by friends from the RSHA.

In February 1940, Paulsen was recalled from Poland. His activity was recognized as unsatisfactory. Schleif, on the contrary, continued his work. But from now on, he had to act more carefully. From January 1940, he acted not as a representative of the Ahnenerbe, but as a confidant of the Main Department

154

care "Ost" (XTO). It was in this capacity that he outlined the way for the Heritage of Ancestors to solve important political and military tasks. The formal leadership of the CTO was carried out by Goering, who was responsible not only for the implementation of the 4-year plan, but also was the Chairman of the Imperial Defense Committee. The task of the Main Department of Care "Ost" was to requisition Polish private and state property, which was sent to the German military, state and party organizations. That is, this organization had to deal with the management of confiscated property for a certain period of time. By that time, the division of Polish property was in full swing. On November 15, 1939, Governor-General Frank created his own institutions to deal with the same issue. They did not obey the Ost department. But then the Reichsfuehrer SS decided to intervene. Himmler, who was appointed Reich Commissar for the Strengthening of the German Nation, felt slighted by the creation of the CTO. On November 19, he issued a decree according to which all confiscated agricultural land was to be transferred to the Office of the imperial commissioner, and not to the HTO or the governor general. On December 16, he took another step towards strengthening his position in Nolsa. He issued an order that prescribed to confiscate "from archives, museums, public collections, private Polish and Jewish collections: 1. Historical and ancient historical objects, documents, books, letters, which

The Ahnenerbe residence could not accommodate all the stolen valuables

are important for understanding cultural, historical and social life, especially the question of the role of the Germans in the historical, cultural and economic formation of the state, as well as documents that are important for modern history; 2. Valuable art and

cultures (paintings, sculptures, furniture, carpets, crystals, folios and other similar things); 3. Jewelry and items made of precious metals. Isn't it a very modest list? They were to be requisitioned by the Office of the Imperial Commissar, where Himmler, as President of the Ahnenerbe, entrusted this to the functionaries of the research society. In the same decree, Himmler ordered that this predatory policy be implemented by Heinrich Garmyants, who at that time was the head of one of the departments not only of the Ahnenerbe, but also of the Rust Ministry of Education. Control over the activities of Garmyants was to be carried out personally by Wolfram Sievers. Actually, at their suggestion, Professor Schleif became an intermediary between the CTO and the imperial commissar in Poznan (Ahnenerbe managed to bring its people into other areas of occupied Poland - Danzig (Gdansk), Katowice, Litzmannstadt (Lodz)).

This is noteworthy for two reasons. Firstly, these events clarified how Himmler was going to use the Ahnenerbe during the war years. The functionaries of the research society did not have any practical skills in the confiscation of luxury goods, but the Reichsführer SS used them to expand his powers in this area thanks to the first paragraph of the above decree ("historical and ancient historical objects ..."). From now on, the "Heritage of the Ancestors" had, albeit small, functions related to military policy. Secondly, from that time on, Himmler used for his own purposes the post of not only the Reichsführer of the SS, but also the imperial commissioner for the strengthening of the German people. This made it possible, on "legal" grounds, to interfere with the competence of their competitors (in this situation, Goering).

The war made it possible for every imperial leader, every minister to enrich himself. One got the impression that they all poured into the occupied territories, pushing each other with their elbows and trying to snatch a fatter piece. Hitler himself preferred not to interfere in this process. He was not going to regulate the process of looting - he preferred that the chaos of the "struggle of competencies" be preserved and that none of the functionaries had a clear advantage. Of course, it was hidden from ordinary Germans that there was no unity of the top leadership of the Reich. As for Himmler, he already possessed the all-powerful police and

156

The SS had no intention of giving anyone, even Goering himself, the opportunity to gain a foothold in the eastern territories. We emphasize that Goering took a friendly position towards the Reichsführer SS. He himself contributed to Himmler's people joining the CTO. One of the former employees of the Ost velodromstvo after the war explained this by the fact that Goering's services did not have the necessary number of competent specialists who could quickly solve the tasks assigned to the HTO in Poland (often experts with historical and art criticism were required). education} With this in mind, Goering decided to involve specialists from Himmler's department in this work.

Many testimonies about the activities of the imperial commissariat have come down to our time. Even before the start of the World War, Himmler had his own ideas about the reorganization of the "new Europe", which was supposed to follow the path of "migration of peoples." It was supposed to put an end to the borders in the form in which they existed. This applied not only to the Polish, but also to the whole of Eastern and South-Eastern Europe. Having become acquainted with the ideas of the Reichsführer, Hitler decided on October 7, 1939 that Himmler would deal with the following tasks: "1. Final return to the Reich Volksdeutsche from foreign countries; 2. Neutralization of the harmful influence of that part of the alien population which poses a danger to the Reich and the German people's community; 3. Creation of a new infrastructure of settlements at the expense of Volksdeutsche returned to the Reich from abroad. From now on, the Reichsführer could hide behind these powers when solving any of his own tasks in the occupied territories. For convenience, he appointed himself an imperial commissar and created the apparatus of the imperial commissariat at his own discretion. The very title of the position of the Imperial Commissar for the Strengthening of the German Nationality was a reflection of Himmler's views on the settlement policy, which should be based on the "fighting peasantry" (after Darre left the RUSH, this concept became dominant in the SS).

But before embarking on the realization of his far-reaching goals, Himmler had to solve the problem with the commissariat apparatus. He wanted to use as much as possible the existing SS organizations, but most of them were too small. Therefore, his choice initially fell on the SS Resettlement Office, established in South Tyrol in June 1939, under the leadership of Ulrich Greifelt. At that time, this structure was not a monolithic object - it was controlled by many SS departments. In particular, it was controlled by both Himmler's official representatives and imperial governors.

,157

ki, and the highest ranks of the SS and police. So to say, seven nannies had a child without an eye.

No sooner had the commissariat begun its activities than the first problems came to light. First, Greifelt and his collaborators were not specialists in the field of ethnography and demography. And secondly, his new functions bore little resemblance to what he had done before. Prior to this, Greifelt had to export labor from abroad, which was based primarily on a jonomic, and not an ethnic basis. Therefore, being engaged in "strengthening the German people", he had no idea about the colonization and eviction of hostile elements (this is how his tasks were formulated). Himmler himself was not inclined to consider his own tasks as economic ones. He saw them as a solution to the racial problem; the neighborhood of Germans with foreigners was unacceptable for him. The Germans from Nolszcz and South Tyrol had to return to the Reich for ideological reasons and not as labor force. He planned to clear the territories of the eastern states for German colonization, again proceeding not from economic considerations. At the same time, the Germanization of those ethnic groups that, according to the developments of SS theorists, were of part German origin, was to take place. On the territory of Poland, these were the Kashubians, Mazurs, and others, of which there were about 800 thousand people. It was here in Poland that he planned to start the German colonization. It was a great reason to use the Ahnenerbe. The interaction of the research society with the commissariat was facilitated by the fact that the new structure was neither party nor state - it was exclusively SS. Himmler planned to use only those organizations that he could personally control. Ancestral Legacy was perfect for that.

A new life for the Ahnenerbe began on January 2, 1940, when Himmler, in his capacity as Reich Commissar, ordered the research society to work on the processing of cultural property transferred to the Volksdeutsche Reich and to study ethnic issues in the new eastern territories of the Reich. Tandem Ahnenerbe - Greifelt had every chance of success. Greifelt was familiar with the technical side of the resettlement processes, Heritage of Ancestors had competent graduates. At the beginning of 1940, the Ahnenerbe managed to adapt to the conditions of the war. It was an integral part of both the "Ost" department and the Imperial Commissariat for the Strengthening of the German Nation. But if only SS men worked in the Commissariat, then in the CTO, in addition to them, there were representatives of the Wehrmacht and civil structures. But even here the functionaries "On

traces of ancestors" were able to get a more advantageous position. The four "accounting teams" of the HTO, which operated in yódÿ, Katowice, Gdaŷsk and Poznaŷ, were directly supervised by Ahnenerbe employee Günther Terigen. Himmler tried to infiltrate his people everywhere. Petersen was removed from work only because he was not a member of the research society (although he was very close to it). On the other hand, it is difficult to explain why Garmyants, who worked as an assistant in the Ministry of Education, decided to move to the "Ost" department. What prompted him to do this?

Garmyants, who was a reserve lieutenant, was seconded from the Rust Ministry to Krakow in the autumn of 1939. It is unlikely that he made this decision himself. Most likely, it was taken for him in the bowels of the Ahnenerbe and the RSHA. There, in Krakow, he was supposed, as before, to represent the interests of the SS. Sievers saw in the professor an acceptable candidate for induction into the CTO. From now on, Garmyants began to play a far from nominal role. Most of the decisions were made by the professor

independently, although, in theory, he had to coordinate them with Sievers. Using his extensive connections, he was looking for experts for the "Ost" department, and not all of them were members of the Ahnenerbe. It was Garmyants who appointed first Schleif, and then Petersen, to his staff.

The "teams" of the HTO were charged with the duty to "register" cultural property. Among them, for example, were objects of art from Einhain Castle (Poznan) or silver items from the former residence of Radziwill Castle. Undoubtedly, this was not about the preservation of the Polish cultural heritage and not about the protection of monuments, as the Nazi bosses claimed. It was about the confiscation of valuables that mattered to Germany. Interestingly, the guardianship department had the right to sell some requisitioned objects whose value did not exceed 500,000 Reichsmarks. Some of them were sold right on the spot, what was left was sent to Berlin. To estimate the volume of this robbery, one fact can be cited. In April 1940, Sievers requested an armored wagon with armed guards from the RSHA in order to deliver valuables due to the Ancestral Heritage to Germany. These were books, jewelry, coin collections, carpets, etc. By March 1941, the Poles had 500 castles and estates, 102 libraries, 15 museums, 3 art galleries, 10 collections of ancient coins, 25 statues, thousands of carpets, countless antique furniture, 300 chests with church property, 25 jewelry collections. Goering received direct profit from the loot. Anticipating the end of this activity in Poland,

159

Sievers believed that Himmler should have paid closer attention to the subjects described. He believed that the Ahnenerbe should have received a percentage of the "registered" property. Sievers insisted that the Ancestral Heritage share be 5%, but the Reichsführer himself ordered that it be doubled. The approximate value of the loot was 3 million Reichsmarks, that is, the Ahnenerbe should have received at least 300 thousand from Goering. But that did not happen. The Ahnenerbe functionaries had to console themselves with the fact that they were able to prove their indispensability in carrying out a number of military

political halls.

There was nothing surprising in the fact that Himmler and Goering, despite certain contradictions, used the same organization in Poland. A similar situation was characteristic of the Third Reich. Often it was impossible to determine on which side in the "struggle of competencies" this or that structure acted. Sievers had a doubly hard time, since his positions as general trustee of the X GO and representative of the interests of the imperial commissar for strengthening the German people often involved the adoption of mutually exclusive decisions. In February 1940, when Heritage of the Ancestors began to carry out its activities as part of the imperial commissariat, he tried to distinguish between these areas. He wrote to Professor Schleif that it was necessary to distinguish between Ahnenerbe specialists who worked as experts in the KhTO, and the Inner Commissariat, where the Heritage of Ancestors was presented as an official organization. In the first case, the activities of the experts were paid from the funds of the HTO, in the second case, by the Greifelt Office. Some of the specialists - Sievers, Schleif, Petersen - managed to work simultaneously for both Goering and Himmler. But here it is necessary to draw some differences between these two similar organizations: in the Main Department of Care "Ost" they showed interest in any property, and in the imperial commissariat only in cultural values, which also cost a lot. But even this was not the defining difference. Only Goering benefited from the activities of the CTO, and numerous SS structures, including the RSHA and the Ahnenerbe, benefited from the activities of the imperial commissariat. Here the Ahnenerbe had a certain experience gained in the implementation of the so-called public assistance, scientific seizure and confiscation of funds of scientific competitors. So the appearance of the Ahnenerbe in Poland was not so unexpected. Already at the end of February 1940, Sievers and his expert staff managed to find many hidden treasures during the "inventory" of Polish museums. As a result

} 60 o. ai ii y ii ii willow ai ai ==

In November 1940, W. Wüst received from Poland the library of the Indo-German seminary of the University of Varitava. Six months later, Heritage of Ancestors managed to get hold of a rich collection of costumes, flags and other cultural heritage. By the end of 1940, the looting of Poland began to subside, ending in 1941.

After the war, the question arose: should we evaluate these actions as an open robbery of someone else's property on the rights of the winner, or as a euphonious "transportation of spoils of war"? It must be emphasized immediately that the concept of "spoils of war" adopted by the Hague Convention did not apply to cultural property confiscated in Poland. According to international law, the German occupation authorities could carry out the confiscations that would be necessary to support the defeated country. The confiscation of cultural property and objects equated to them are considered by international law as a crime. Although now only one idea that the Nazis could be guided by some norms of international law in the occupied territories seems absurd.

An American of German origin, art expert Helmut Lehmann-Haupt rightly argued that the Ahnenerbe, by taking other people's cultural values to Germany, became an accomplice in Nazi crimes. This accusation was not unfounded - he made it on the basis of many documents in which there was at least the slightest mention of the activities of the Ancestors' Heritage outside Germany. It is a pity, but he was never able to draw a line between the CTO, Ahnenerbe and the imperial commissariat - for him they were one and the same organization. His research is interesting in that he found the following synonyms for the word "plunder" in the documents: cover, return home, secure, seize, relocate, investigate, pack, take possession, get rid of something, while - to take, return to their homeland, take with them, take out, win back the lost, buy, borrow, exchange, requisition, scoop out, come for something. Isn't it true that the official language of the SS is rich?

The documents of the Lehmann-Haupt Commission contained material on the activities in 1942-1943 of the special SS team Jankun in the south of the USSR. As in Poland, she was engaged in the confiscation of cultural property - only this time from Russian and Caucasian museums. After the war, Jankun claimed that he was trying to save museum exhibits from the war zone on the Eastern Front, since there was not even a hint of the protection of monuments. About security

161

#### b The occult myth of the PE Reich

The security of cultural property in the war zone could be said if a special team evacuated them to special storage facilities. However, this was out of the question. On the contrary, either the Jankun team itself, or the local SD structure, at its suggestion, sent museum valuables to Germany.

The activities of the special team began to be planned immediately after Hitler's attack on the USSR. The formal pretext was the study of the Goth empire, which extended all the way to the southern regions of Russia. The organization of the upcoming SS expedition was entrusted to a specialist in the history of the Goths, an employee of the Ahnenerbe, an authorized imperial head of the research society for work with personnel, Dr. Comanns. Comanns wrote to Sieks about the need to continue his research beyond the borders of the Reich, as this would serve the victory of Germany. Indeed, the archaeological finds that were in the museums of Russia could become interesting material that could be used as the basis for theoretical calculations on the "history" of the German colonization of the Chernozem region. The Ahnenerbe was interested not only in the exhibits of the central museums of Moscow, Kyiv, and St. Petersburg (Komann did not use the word Leningrad), but also in the repositories of provincial museums. However, he was not destined to lead the activities of the SS team. It was headed by G. Yankun. In addition to him, other Ahnenerbe employees were present in the team: Ernst Petersen and Günter Therigen. It was supposed to photograph what the team would not be able to take to Germany. |



In mid-November 1941, other historians joined the staff of the Ahnenerbe: the Baltic baron Wolf von Seefeld, who had been collaborating with the excavation department for a long time, and Dr. Karl Kersten, who replaced Jankun at the Museum of Historical Antiquities in Kiel. They were recommended by the Fourth Directorate of the RSHA ("Peace Research"), headed by Sicks and Dittel. The economic support of the team was taken over by the local headquarters of the SD. In May 1942, Waffen SS gunner G. Jankun was informed of the promotion to him of the rank of Fachfuhrer of the Waffen SS, which corresponded to the rank of Sturmbannfuhrer in the hierarchy of the general SS. All this indicated that the SS leadership was closely following the upcoming expedition and pinned certain hopes on it.

In the summer of 1942, the south of Russia was engulfed in fierce battles. On July 1, Sevastopol fell, on August 9, Army Group A took Maikop, a couple of weeks later, Paulus launched an attack on Stalingrad. No one doubted that in this war zone there was a need to save valuable historical material of both Slavic and Germanic origin. Beginning

162

Since July 1942, Jankun, who was part of the SS division "Viking", constantly informed the SS leadership about the destruction of museum treasures, since the German and Soviet evacuation teams (if any) did not have time to do anything. It was not for nothing that Yankun insisted after the war that he was engaged not in robberies, but in saving cultural heritage - the official task of his team was the evacuation of historical values from the zone of fierce fighting. Between August 18 and September 9, members of the special team visited the museums of Rostov, Novocherkassk, and Pyatigorsk.

But what happened to the museum funds? In most cases, they could not only be "evacuated", but also properly confiscated. The local headquarters of the SD was supposed to send to the Reich the loot of the Sonderkommando. SS-Obersturmfuhrer Lehausen was repeatedly ordered to transfer confiscated funds to Germany, but each time the transportation was delayed. It is not clear who was supposed to be their recipient in Berlin, but with some certainty it can be argued that it was the Ahnenerbe. It was the "Heritage of the Ancestors" that received in August 1942 some of the exhibits of the Maikop Museum sent by Yankun by courier. In September of the same year, 14 boxes were sent to Berlin by rail, which were again received by Sievers in January 1943. What was in them? Ethnographic materials, geographical and historical collections on the history of the Crimea and the Caucasus. But not all "parcels" reached their destination. Yankun complained more than once that he could not put together a complete picture of Southern Russia, since some of the materials simply disappeared. Given the military situation in the region, there is nothing surprising in this.

The sources leave no doubt that these "evacuations" and "inventories" were banal robberies. But how could such a venerable scientist as Jankun, who, in the words of Sievers, "was the best horse in the stable of ancient history" agree to this? It is curious that after the war, this scientist was proud of his service in the Waffen SS, not embarrassed by this fact in his biography. Like most "respectable" Germans, he believed that the war had been forced on Hitler and that his activities in Russia were not a crime. Moreover, he really believed that he was saving unique monuments and exhibits from the horrors of war. It is obvious that he also showed a personal scientific interest in the "Soviet material": among the finds, he hoped to find evidence of the early stay of the Goths in the Crimea. Let's make a small digression. Back in 1939, Yankun planned to explain the reasons for the "migration of peoples" on the basis of finds from Italy, North Africa, Belle

163

Ahnenerbe archaeologists carried out mass excavations in the occupied territories

Gee, France. This list was missing the most important component - Southern Russia. To obtain these finds, Jankun did not disdain to resort to scientific speculation. He himself achieved in November 1942 that Himmler ordered to begin excavations in the Dnepropetrovsk region. The imperial commissar went for it, hoping to discover a connection between the Old Germanic settlements and the remnants of the Gothic culture in Russia and Ukraine. But such conclusions could only be drawn on the basis of rich material.

The excavations never came to fruition. Here Himmler faced fierce resistance from the "Working Headquarters of the Reichsleitrea Rosenberg", and the situation on the fronts hardly allowed the creation of a branch of the Ahnenerbe in Simferopol. The latter, as planned by Sievers, was supposed to study the culture of the Goths in the Crimea. After the Stalingrad victory of the Red Army, it became clear that neither the Ahnenerbe nor the people of Rosenberg would be engaged in excavations and study of the Goths. Yankun's special team urgently curtailed its activities in Russia.

So, could one expect from the convinced Nazi Yankun that he would be guided in his activities by some archaic norms of international law? While the German army carried out its victorious march through Europe, this was not even worth thinking about. In his activities, both personal, purely scientific interest and the political tasks set by the SS leadership merged. For other members of the expedition, the policy is standing

164

la, without a doubt, in the first place. Evidence of this was the fact that in 1943 Karl Kersten provided the Reichsführer not only with an official report on the activities of the Sonderkommando, but also with a film about the Crimean Goths. The latter was necessary for Himmler to pave the way for the resettlement of part of the German-speaking Tyroleans from northern Italy to the Crimea. That is, this tape had primarily political, not scientific, significance. Kersten himself played by no means the last role in the life of the Tyrolean settlers, giving historical advice to the imperial commissar on strengthening the German nationality.

In 1919, the German-speaking inhabitants of South Tyrol, against their will, became citizens of Italy, which was the victorious country in the First World War. Having come to power, the Nazis decided to correct this historical injustice. In 1939, an agreement was concluded between Berlin and Rome, according to which the Germans living in this area were to be "returned to the bosom of the Third Reich". Hitler put Heinrich Himmler in charge of this undertaking on the German side. The Reichsfuehrer SS, as we remember, has been raving about the ideas of new settlements and the return of all Germans to the Reich for a long time. On January 23, 1939, he held the first negotiations with the Italian side in the Berlin Gestapo headquarters. Himmler proposed the following model, which would allow the resettlement to begin without delay: the property left by the settlers was to be sold by the German and Italian guardianship authorities and transferred to the Reich in the form of transfers. Five special Italian and German departments were responsible for registering immigrants and processing applications for emigration. In addition, from the German side, the personnel of the foreign divisions of the party and the agency of the Volksdeutsche mediation were involved in the solution of this problem, which since 1936, as an instrument of the SS, was responsible for all work with the Germans outside Germany. From the German side, Greifelt was authorized to conduct further negotiations, and from the Italian side, Count Magistrati. In South Tyrol itself, the resettlement process was led by the consul general in Milan, Otto Bene, and the prefect, Giuseppe Mastomatti. On the basis of the Berlin Agreement, which never received publicity, on October 21, 1939, precise directives and prescriptions were worked out by both parties in Rome.

Before resettlement began, South Tyroleans had to choose citizenship. They could express their opinion at the plebiscite, which was scheduled for the second half of 1939. By December 31, 1939, out of 235 thousand Germans,

, 165

—==yyy=1[5==16=Sch—6ByYSH—yy[=—"—.\_< a a mg A m

living in South Tyrol, the overwhelming majority voted for a "return to the Reich". Several thousand Germans with Austrian citizenship were almost immediately sent to the Third Reich, as they were considered Reichsdoine - imperial residents (this category suffered the least from the Italians). As mentioned above, a variety of structures were involved in the resettlement - the general leadership over them was carried out by the apparatus of the imperial commissar for the strengthening of the German people, headed by Greifelt. From September 15, 1939, he was subordinated to: the "German Service Office for Emigration and Repatriation", numerous branches of the Volksdeutsche mediation institution. All these organizations were in constant contact with the Commissioner of the Imperial Government for the South Tyrol issue, Otto Bene. On the Italian side, these structures corresponded to the department of emigration under the leadership of Carlo Merzano, and the already mentioned prefect Mastomatti had the highest powers.

To resolve financial issues, a "German-Italian Commission for Evaluation" was created, which consisted of a parent organization and six subcommissions (the "German group" of the commission was located in Bolzano). The observance of the property rights of the settlers was carried out by the "German society of opskas over the settlers", which was part of the imperial commissariat, located in the same Bolzano. And finally, there was the "Working Society of Persons Eligible to Choose German Citizenship", created on the basis of the local NSDAP party group by the tailor Peter Hofer to protect the interests of the Tyroleans and advise them.

In early 1940, Himmler handed over this complex apparatus to the special department of the Ahnenerbe. On January 2, 1940, Heritage of the Ancestors became responsible for the acceptance and processing of the material, spiritual and cultural values of all deported Volksdeutsches. According to this order, Wolfram Sievers became the head of the "cultural commission", which was supposed to register and deliver to Germany the "cultural heritage" of immigrants with the help of the "German Service Office for Emigration and Repatriation". Sievers was obliged to select competent experts, who in July 1940 were to begin work in Bolzano.

At the beginning of 1939, the overall process of choosing citizenship and resettlement encountered a number of difficulties that were rooted in disagreements between Germans and Italians. Fundamental differences of opinion concerned only the volumes of emigration. Himmler, as a consistent supporter of the resettlement policy, was interested in the export of all Tyroleans; the Italians, especially Mastomatti, who disliked the Germans, were interested in emigrating

166

first of all, the pro-German element - the imperial Germans. At the same time, the Italians did not at all want to undermine their economy by releasing diligent Tyrolean miners to the Third Reich, even despite the fact that these miners had sympathy for Germany. Many questions arose: how to determine the boundaries of South Tyrol and who should enroll the Tyroleans in the Germans? What to do with those Tyroleans who wanted to stay on their lands? In 1939, Himmler wanted to resettle German families from South Tyrol to North Tyrol, but immediately faced stiff resistance from the Italian side. The timing of the implementation of this action also caused controversy; The Italian fascists wanted to finish everything as quickly as possible, but Himmler saw no reason for such a rush. The Reichsfuehrer did not want to lose the position he had acquired as Reichscommissar and was therefore interested in keeping the resettlement going for as long as possible. The Ahnenerbe was also interested in this - the functionaries of the research society did not want to lose the work they found with such difficulty.

According to the agreement reached, the "Heritage of the Ancestors" and the "cultural commission" created on its basis were supposed to process cultural values from private (that is, not state, read Italian) collections. And then a dispute flared up about what to consider "German heritage."

The "Cultural Commission" preferred to adhere to paragraph No. 27 of the Directive of October 21, 1939, which stated that persons wishing to change citizenship could take with them to the Reich, without paying any duty, objects of art, private collections and archives. Church and parish books and acts were subject to copying, but the Directive ordered, if possible, to export the originals. However, in September 1940, both parties agreed that the date of the export of cultural heritage should be postponed until a later date, since the origin of the exported property was to be established by the German-Italian

collegium.

In the autumn of 1940, 14 groups operated under the leadership of Sievers in northern Italy. During the frequent absences of V. Sievers, the functions of the head of the commission were performed by his secretary Gisela Schmitz-Kalman. Although the employees of the Ahnenerbe (Wolfram, May, Rudolf, Schweitzer) played a leading role here, the "cultural commission" also involved in this work the State Institute for German Musical Research (Dr. German citizenship" (Dr. Hoeniger), and even the Rosenberg Office (Dr. Thiele). Most of the "cultural commission" groups were led by civilians from North and South Tyrol.

The practical activities of the commission can be divided into two areas. Firstly, the specialists had to take into account all the movable cultural property, prepare them for transportation and, finally, send them to the Reich. Immovable valuables or those that the Italian side did not allow to be exported were to be photographed and described in detail if possible. These included architectural monuments, frescoes, some archives that were of interest to both Italians and Germans. The purpose of this action was frankly political in nature: the "German heritage" not only did not disappear, but remained preserved. This was to be a vivid example of the Nazi regime's concern for all Germans. It is impossible to write off the purely mercantile aspect: it was about valuable things. One should not forget about scientific interests: at the Nuremberg trials, many participants in the "cultural commission" said that they were going to preserve the diversity of the cultural life of South Tyrol for posterity. An interesting fact is that the scientific activity of the Ahnenerbe went far beyond the needs of people who chose German citizenship. Sievers cunningly tied the interests of the imperial commissar, the Tyroleans and the Ahnenerbe functionaries into a single knot.

Under the leadership of Sievers, the "cultural commission" (in this case, the part represented by the Ahnenerbe) tried to gain maximum power. This was facilitated by the fact that sheer confusion reigned on the German side - numerous structures collided with each other, none of them received clear instructions. On January 15, 1942, Schmitz Kalman sent an official letter to the German Imperial Representation for the Resettlement of Tyroleans. It proposed that the commission should undertake additional cultural and topographic research. "These studies set as their scientific task the study of those objects that do not belong to the deportees." Sievers's secretary meant to study the Runkelystain castle, for which the permission of the Italian government was obtained in advance.

As the Italians realized that the Germans intended to undertake a total seizure of all cultural property, relations between the allies began to deteriorate. The new young and self-confident Bolpan prefect Podestà, like his predecessor Mastomatti, was firmly convinced that the population of South Tyrol, which had great economic importance for Italy, should not leave their habitats. From the first day of his tenure, Podestà began in every possible way to impede not only the resettlement of residents, but also the activities of "cultural

to

missions." As a result, the chairman of the commission, Sievers, had to play a tricky game. On the one hand, he did not intend to quickly carry out the tasks assigned to him, as this led

to the dissolution of the "cultural commission" and threatened the "Heritage of the Ancestors" as an instrument of the imperial commissar in the implementation of military policy. The position of the Italians more than contributed to this intention. But, on the other hand, the passivity of the "cultural commission" could lead to its recall from South Tyrol, which would cast doubt on the possibility of further use of the Ahnenerbe during the war. This explains why the members of the "cultural commission" were engaged in purely scientific work with great zeal, rather than the actual implementation of the resettlement (the number of objects for study was inexhaustible). The employees of the Ahnenerbe not only actively copied the frescoes of the Runkelstein castle, but also studied the dialects and traditions of the inhabitants of South Tyrol. These developments were planned to form the basis of linguistic and ethnographic atlases. And that's not all: Sievers ordered to print tables with national costumes and compile a dictionary of the Cimbrian dialect. There was an active photography of parish books, historical finds, old German architectural forms. The "Cultural Commission" showed such zeal that other departments did not expect from it. The "ancestral heritage" even tried to penetrate into those regions that had nothing to do with the Tyroleans. This was not very reasonable, since special permission from the Italian side was required to work in them. And this could reveal all the cards of the research society. Fearing that such a cunning policy would be exposed in Germany, Sievers forbade the head of the Vienna branch of the Ahnenerbe to make a report on the results of the work of the "cultural commission" in South Tyrol. In general, Sievers tried to keep secret the real amount of work carried out by the "cultural commission".

If we talk about the resettlement of the Tyroleans, then Sievers had every reason to go "upstairs" with complaints. Cultural values, which were undoubtedly of German origin, were very reluctantly issued by the Italian authorities. When the Fuhrer's Plenipotentiary for Cultural Property, the Dresden expert Nosse, went to the site in March 1941 to inquire about the progress of negotiations with the Italians, Sievers declared that further negotiations with the Italians were pointless. Indeed, the results were deplorable, the number of valuables "returned" to the Reich was scanty. Sievers expressed active dissatisfaction with the Italian side, which flatly refused to

169

negotiations on the transfer of some sculptures and paintings from the Bolzano Museum.

The Italians saw no reason to help their negotiating partners, because Himmler himself was not going to force the resettlement process (the leadership of Italy, led by Mussolini, had expected such a state of affairs from the very beginning). At that time, Himmler had more important tasks in the arena of hostilities in order to be interested in affairs south of the Alpine passes, and therefore, as one of the participants in those events noted, the problem of South Tyrol was solved as far as possible. Judging by the way things were here, it was very doubtful that the resettlement would have been possible before the end of 1942,

It is impossible not to take into account the fact that since 1941 the mood among the Tyroleans themselves began to change. The enthusiasm with which the inhabitants of South Tyrol at first treated Hitler began to be replaced by skepticism. This was due to the fact that for many years the Nazi regime could not solve their problems - only a few Tyroleans were able to find a new home in Germany. The option of moving to the east was simply unacceptable for many - the Tyroleans did not want to go to no one knows where. "At one time, Berlin was informed that the option of resettling Tyroleans to Krajina or to the south, to the Styrian mark, was unacceptable for them," Propaganda Minister J. Goebbels reported in August 1941 in his secret report, "they do not want to live outside of their area. The resettlement of the South Tyroleans to the eastern territories is even less desirable." At the end of 1941, it became apparent that the resettled Tyroleans would be temporarily housed in the camps of the Volksdeutsche mediation office. In mid-1942, rumors reached South Tyrol that the displaced Lipa were living in these camps in miserable conditions, packed by the hundreds in wooden barracks. This information, of course, did not add sympathy to Hitler's Germany. The information that reached Tyrol about the situation on the Eastern Front did not arouse in men the desire to perish in this meat grinder, ending up in the Wehrmacht or parts of the Waffen

SS. The Italian authorities, especially the prefect Podesta, who was the highest Italian commissioner for resettlement, did everything possible to keep the resentment among the Tyroleans. Podesta did not hesitate to conduct open campaigning among the population, often addressing the Duce directly. Sabotage by the Italian authorities of the German resettlement programs, the depressed mood of the Tyroleans - all this led to a crisis in negotiations between the two states.

Until the end of 1940, the resettlement of 5,000 Imperial Germans and 52,000 persons who voluntarily changed their citizenship was discussed.

170

17—— 7——=anina and o shashi ry pp. (ah a d a-al ——

In 1941, the fate of only 7584 people was decided. Sharp disputes about the number of Tyroleans who were intermingled caused a fair doubt on the German side: is it necessary to continue the resettlement in the previous forms? Postponing for even longer the start of mass resettlement meant signing the death warrant of the "cultural commission". On February 10, 1942, Himmler ordered the commissioner for the resettlement of the Tyroleans (at that time the diplomat Mayer-Falkenberg took the place of Bene) to complete the work of the "cultural commission" in the near future. The end date of its activities was to be October 31, 1942. Sievers saw no other way than to openly call for a delay in work. Not all members of the commission took this seriously. At the end of September 1942, the commission completed its last task - the funds of the Bolzano Museum were packed and sent to Germany.

What did the leadership of Heritage of Ancestors undertake in this situation? In the autumn of 1942, Sievers proposed an interesting idea to Himmler. He asked the Reichsführer SS for permission to "help" the Italian authorities take photographs of archival files and parochial books (what the Ahnenerbe had been unofficially doing for several months). With 3 million photographs to be taken, it was out of the question for the "cultural commission" to cease its activities in South Tyrol in the autumn of that year. This is how the Ahnenerbe was able to take one of the key positions in Northern Italy. But at the beginning of 1943, clouds gathered again over Sievers's head - he could not offer promising tasks. The work in South Tyrol was coming to its logical conclusion, in February 1943 Sievers sent the last boxes to Germany. However, fate was favorable to Aneneroe. On the day Sievers was recalled from Italy, the Italian commissioner for the resettlement of the South Tyroleans presented the Duce with a three-volume book, *Alto Adige*, published with his own money!. Some documents from the past". In this work, richly supplied with documentation and maps, the author adhered to the old thesis that South Tyrol was the original Italian territory, and the Tyroleans themselves did not want to leave their lands. "They consider themselves Italians who have been Germanized since the time of the Habsburgs," the author wrote. Sievers decided to use this publication for his own purposes. He made photocopies of this work on January 5, and at the end of February, as if by chance, handed it over to the Gauleiter of North Tyrol, Franz Hofer. This longtime supporter of auto-

—.—

\* Italian name of the province that included South Tyrol.

171

The South Tyrol delegation immediately agreed with Sievers: this pamphlet should be urgently translated and provided with a pro-German counterversion. Without much effort, Sievers convinced the Gauleiter that only Heritage of Ancestors could competently cope with this task. By agreement with Hofer, on March 3, 1943, the "cultural commission" began translating, which was the beginning of work on a publication refuting the Italian edition. The Reichsfuehrer SS brought to the attention of Hitler such a defiant demarche of the Italians and received an official task to deal with this issue.

The translation was completed on April 6, 1943. As Sievers expected, he plunged Himmler and his entourage into a state of deepest indignation. From now on, Himmler acted exactly as the imperial head of the research society expected - the Ahnenerbe received the task to urgently prepare a refutation of the Italian work. On May 12, 1943, Greifelt ordered Sievers to provide three specialists. The fact that the Nazi leadership took the task very seriously was evidenced by the fact that applicants for preparing a response work had to undergo a preliminary interview with Hofer. Subsequently, they reported to him, and not to Sievers - and Hofer had the right to change employees along the way if he was not satisfied with the results of their work. At the beginning of July 1943, a working meeting was held in Innsbrück, after which the exhibition "Nordic Peasant Court at the Southern Borders of the German Living Space" prepared by the "cultural commission" was opened (a significant part of the exhibits was brought from South Tyrol). Sievers tried very hard to make the exhibition impress. Moreover, those employees of the Ahnenerbe who prepared a refutation of the book "Alto Adige" (May, Hunter, Ringler) took part in its organization. They, together with Hofer's referents, summarized archaeological, ethnographic and anthropological material. But Sievers once believed that South Tyrol would be the end of his career!

And although the answer to the work of the Italian commissar was to be provided by July 1943, Sievers prudently wrote to Himmler on July 27 that the remaining scientific material was still being processed. It was this material that was to become the source for the suppression of Italian historical claims, which gradually went beyond the boundaries of South Tyrol. But here again fortune intervened. Mussolini's regime was on the verge of being overthrown, and SS circles were very interested in maintaining control over Italy. It would be absurd to talk about the further resettlement of the Tyroleans - it became clear that this akinya was, on the whole, a

172 -

Bzha 6-6 zhau in KO ba a. - ri.

poured. In 1942, out of the 235,000 population of South Tyrol, only 45,000 Reichsdeutsche and 72,000 Volksdeutsche turned out to be in Germany. After the crushing defeat at Stalingrad, most of the people did not want to move to the Reich. And the leadership of the Third Reich itself was constantly changing its plans for the resettled Tyroleans - they were planned to be placed either in Moravia, or in Burgundy, or in Poland. Then Crimea appeared. In the summer of 1942, Gauleiter Alfred Frauenfeld, appointed Governor General of the Crimea, developed and sent to the Reichsführer SS a work on the colonization of the Crimea. This plan was approved by Hitler, and it was decided to start the resettlement immediately (such haste should somehow solve the problem of stagnation in this matter). But it did not come to that, and more and more Tyroleans accumulated in Austria and Bavaria.

After the overthrow of the Mussolini regime in July 1943, nothing changed in South Tyrol until the German units under the command of Rommel crossed the Brenner Pass, and the ground units located in Austria occupied this area. And then the majority of the Tyroleans felt that their homeland had been wrested from Italian possession, and therefore the resettlement became meaningless. In the meantime, Hitler decided to give the Duce rescued from captivity one more chance by creating a puppet "Social Republic" (the so-called "Republic of Salò") in these territories.

In the first days after the overthrow of Mussolini, the "cultural commission" did not show itself in any way. In August 1943, she continued her traditional business: recording and transporting cultural property to Germany. At the end of August, Sievers held a series of meetings with the leaders of a number of structures, at which the changed political situation in the region was discussed. It was decided to continue working against Alto Adige, even though it was not necessary from a political point of view (Mussolini's regime was supported only by German bayonets, and Northern Italy was completely controlled by the Nazis). However, from the diaries of Sievers, it followed that the imperial head of the research society

decided not to give up his positions in South Tyrol. Hofer, who had secured a promotion from Hitler, could secure a good future for him here. Sievers understood that the activities of the "Heritage of the Ancestors" could not be carried out in the old way. [September 7, he appeared in Berlin at the personal headquarters of the Reichsfuehrer SS to find out the decision regarding the further seizure of cultural property. The essence of the conversation that took place there is unknown. It was only established that immediately after the visit, he took the employees out

173

"cultural commission" in Bolzano, where they stood at the head of one of the internal SS services.

What was their activity? Officially, they were supposed to carry out "evacuation measures": copying and photographing church frescoes that were discovered after air raids. Franz Huter, who had been in charge of the archives of Bolzano since September 1943, tried to save rare archival materials from raids. In the stained glass window depicting St. Urban. One of the other cities worked

on day, the town were Carl Theodor Hoeningner. This service, formally headed by Sievers, survives

in Italy until 1945, when Tyrol was returned to Italy.

It is very difficult to say to what extent the interests of Sievers and his staff coincided with the interests of Hofer and his department. Sievers himself, judging by his notes, tried to maintain close contact both with Gauleiter Hofer and with the commander in Northern Italy, adjutant of the Reichsfuehrer SS, Obergruppenfuehrer Karl Wolf. It is clear that Sievers used his Tyrolean experts to solve particular problems of the "Heritage of the Ancestors". It is possible that the leadership of the Ahnenerbe tried to create a kind of "reserve base" in Northern Italy. It is far from accidental that numerous services of the Reich moved here in 1944. But when they just tried to settle down here, Ahnenerbe already felt at home.

Information about the participation of the "Heritage of the Ancestors" in the resettlement of the Volksdeutsche in the Reich will be incomplete if we do not mention that in 1942 the research society penetrated into the Yugoslav province of Laibach (Germanic name Ljubljana). Working in this ancient German language enclave was like working in South Tyrol. In the XIX century, Bavarians, Swabians and Tyroleans settled south of Ljubljana. Over time, they not only did not lose their originality, but also preserved it thanks to the policy pursued by the Habsburg dynasty. In 1919, this territory was ceded to the young Yugoslav state. In the 1920s, the so-called Gottschean Germans suffered from an authoritarian re

drink.

174

HER WIFE EP ea | A RY o "we KA m, a g | B 5 a

~...

The German-speaking population of Gottschee, a town in Slovenia, was to be "returned to the bosom of the Third Reich", like the Germans of South Tyrol, Poland and many other states. Ahnenerbe, engaged in the resettlement of the Volksdeutsche, tried to prove the necessity of its existence

IN THE CONDITIONS OF WAR

press of Belgrade. They were faced with a dilemma: they did not want to leave their lands, but there was almost no strength to resist, because they, like the inhabitants of South Tyrol, had high hopes for the Gretius Reich. In the Reich, they tried to maintain these sentiments: in the press organ of the Stuttgart German Foreign Institute "Germans Abroad" tirelessly



"baked" articles about compatriots in Gottshey, which exposed attempts to exterminate the German ethnic group in Slovenia.

In 1939, Hitler announced to the world his idea to return all German ethnic groups of South Eastern Europe to the Third Reich. Contrary to the expectations of the Nazis, the Gottschians were not enthusiastic about this idea: even the plight was not a reason for them to leave their homes. Life has made its own adjustments - in April 1941, Yugoslavia was divided between fascist Italy and Nazi Germany. The fate of the Gottshey Germans was sealed. Slovenia was divided between these two states: Laibach and Gottshee went to Italy, and Germany got South Carinthia and Krajina. A few days later, the Reich Commissioner for the Strengthening of the German Nationality decided to Germanize the territories inherited by the Reich. According to his plans, 95% of the Slovenian population was to be moved to Croatia, and Ljubljana and Gottshey Germans were to be settled in their place. Following the model of the agreement on the resettlement of the inhabitants of South Tyrol, in 1941

175

A convention was signed on the resettlement of Germans from the Italian part of Yugoslavia. Again, the Ahnenerbe was connected to the case. According to the order of the imperial commissioner, a "cultural commission" was created in the Laibach-Gottsche region, which was supposed to identify cultural values and take them to the place of future colonization. In the autumn of 1941, Sievers delegated to Laibach from the Tyrolean Commission Professor of Geography Hans Schwalm, Secretary of the Leipzig Foundation for Cultural Geography. Here, the Italians hardly resisted the "accounting" of cultural values, as they did in their own country. All work was carried out fairly quickly: in a short time, 13,000

Germans.

From June 1942, a group supervised by Schwalm photographed parish and archival documents, collected information on the ethnography, history of traditions and culture of Gottshee. She quickly managed to take the national museum out of Laibach. And although at that time Sievers was in great need of experts who would work in Girol, he provided Schwalm with the necessary employees. So he tried to show the indispensability of the Ahnenerbe during the war years. Schwalm himself was hailed as an "indispensable" expert in the field of cultural policy. He was not given a moment's rest, and after he completed his work in Yugoslavia, the leadership of the "Heritage of the Ancestors" sent him to Norway. Here he organized the work of the Ahnenerbe within the framework of the so-called "German Scientific Action".

The appearance of the "German Scientific Action" section in the Heritage of the Ancestors was a consequence of the policy of "large spaces" pursued by the Nazis, and in a narrow sense, it was a development of the policy that Heinrich Himmler personally tried to implement in the northwest of Europe. In April 1940, Denmark lost not only its king and constitution, but also its own independence. In Norway, Hitler appointed Terboven, a native of the Rhineland, as Imperial Commissar. Belgium fell in May 1940 under German military rule. Almost at the same time, the Austrian Seyss-Inquart took up the duties of the Imperial Commissioner of the Netherlands region in Holland. The example of the occupation of Holland is indicative from the point of view of building a Nazi policy towards its northwestern neighbors.

Holland was declared a victim of German aggression after the war. However, the realities of the German occupation of Holland had more analogies with the Anschluss of Austria than with the occupation of France,

176

and even more so Poland or part of the USSR. German armed forces crossed the Dutch border on May 10, 1940 at 3 am. The uprising of the Dutch Nazis against the royal government immediately began. The Dutch Nazis in Amsterdam neutralized the air raid alarm system and cut off the water supply. In the capital, The Hague, they attacked a police

management and torchlight processions marched to the city center. Bywigy German Kaiser Wilhelm 11, living the sign of the "German Scientific

in Holland since 1919, a telegram of action "

congratulated Hitler on the conquest of the Nieder

lands. 13 May Dutch Queen Wil

Helmina, along with members of the Cabinet, fled to England. Subsequently, the queen moved to Canada. The queen's husband was German, and her daughter Juliana, heir to the Dutch throne, married a German prince, an SS officer, in 1937. The 400,000-strong Dutch army fought for only 5 days, losing 2890 killed, 6889 wounded and 29 missing. Human.

The invasion of Holland was of great importance for the ideology of National Socialism. Hitler at that moment declared: "The struggle begun today will decide the fate of the German nation for the next 1000 years." The Germans felt their kinship with the Dutch, it is no coincidence that "Old German" is one of the names of the Dutch language. A large number of people who lived in Holland called themselves "German-Dutch", and the advanced units of the Wehrmacht that crossed the Dutch border on May 10, 1940 were Dutch-speaking soldiers. On the eve of the German invasion, 52,000 Germans lived in Holland, many of whom were in contact with the foreign branch of the German Nazi Party.

In September 1940, the head of the SS, Heinrich Himmler, said, speaking to the officers of the SS division "Leibstandarte": "We must attract to ourselves all the Nordic blood of the world, taking it away from our enemies, so that Nordic or German blood will never rise again against us". The Dutch analogy of the reunification of Germany and Austria was also confirmed by the fact that Hitler appointed not a military, but a civilian official to manage the new territory. Not German, but Austrian. The one who had already brilliantly carried out the "domestication of Austria in the Third Reich" - Reich Minister Arthur Seyss-Inquart. May 30 in the old hall of the Amsterdam City Hall for a celebration

177

At the ceremony, the Reich Minister swore an oath to the Dutch people: "Dutch laws remain in force as far as possible. Dutch officials remain in place as a tool of the new government. The independence of the judiciary will be preserved".

Hitler's governor assured the Dutch that in the future their lives would not be disturbed by anything, and promised to restore all the damage caused by the war. The Reichsminister guaranteed his promises with "German honor" and

Arthur Seyss-Inquart, in 1940-- proclaimed that the German army had marched into Holland in 1945 with arms raised in a friendly salute by the Reichskommissar of the Netherlands. September 25, 1940

The head of the Dutch National Socialists, Anton Mussert, arrived in Germany and was received by Hitler. The Fuhrer informed him that he had already instructed Seyss-Inquart to prepare the transfer of power Dutch Nazis.

The example of Holland can be applied to other states. The German conquest of these countries took place with the direct complicity of local pro-fascist and right-wing organizations: in Norway it was the "National Assembly" of Vidkun Quisling, in Belgium the Rexist movement led by Leon Degrel helped the Nazis.

As the German conquest of Europe unfolded, a new vision of the German Empire crystallized in Berlin. In contrast to Hitler, for whom the words "German" and "German" were synonymous, Himmler decided to focus on the original understanding of the German. In his characteristic dreamy manner, he created an image of the past in which he tried to find practical and political keys to the future. In his understanding, Germans were not only Germans, but also Scandinavians, and most of the inhabitants of North-Western Europe, who were originally a single Germanic tribe. And only then it was divided into Franks, Saxons and Goths. He saw them united again, not according to the federal model, but in the form of a racially and culturally homogeneous German society in which the Germans were to become the first among equals. The Germanic tribes were to unite into a new German Reich. Himmler and Hitler agreed on only one thing: they did not welcome the "parochial"

178

nationalism, which was seen as a separatist threat to the future empire. Paradoxically, Himmler's German Reich did not coincide with Hitler's perception of Germany and Europe as a "bastion against Bolshevism." Abendland (the German term for Northwestern Europe) became for Himmler synonymous with the European idea. It was this Europe, in the opinion of the Reichsfuehrer SS, that had to be saved from the Asian hordes, and for this it was necessary to gather all the northwestern European peoples under the hand of Hitler. The notorious "military rural settlements" were supposed to become a barrier in the east, and not only Germans were supposed to live in them. "We must call on the German

Gottlob Berger, who led the creation of European parts

Waffen SS

of all countries," Himmler said enthusiastically in July 1942, "Norwegians and Swedes, Dutch and Danes. Anyone who has young and enterprising blood. We must call them to the eastern space... And all of them, without exception, must do this.

to lay voluntarily.

It was on the principle of voluntariness that the Waffen SS divisions were initially based, which Himmler could not get enough of. In fact, their creation is

TE ar S - was the idea of the SS Gruppenfuehrer

E a a : de it

Gottlob Berger, the simple-minded Schwab who bluntly told Himmler that he viewed the Waffen SS "not only as a force of arms, but also as an ideological fighting squad". On the basis of this thought, the Waffen SS had to gather volunteers from all countries. The "new Europe" was to begin with them. It remains highly doubtful that numerous volunteers were inspired by the illusory

ideas of Himmler and Berger.

Anton Mussert, leader of the Dutch National Socialist Movement,

Most likely, they were seduced by the elite

one of Seyss-Inquart's competitors NY C the status of these parts,

attatar | RO)

It was not worth writing off the anti-Soviet and anti-Russian sentiments, which among the same Dutchmen were quite strong by the beginning of the war. As early as 1937, during the parliamentary elections, slogans such as "Mussert or Moscow?" were emblazoned on the walls of houses. Yes, and to call the Netherlands an ally of Russia in the anti-Hitler coalition is possible only with certain reservations. At the start of World War II, when Germany invaded Poland on September 1, 1939, and on September 3, England and France declared war on Germany, Holland was not an ally of the USSR. And when Germany invaded the Netherlands in May 1940, the latter were not friendly to the USSR. Holland did not recognize the USSR since 1917!

But even anti-communism did not play such a significant role here, as some of the SS tried to prove after the war. Most of the Dutch, Danes, Swedes and Belgians who more or less voluntarily joined the Waffen SS only encountered the Bolsheviks on the Eastern Front for the first time. It is doubtful that German propaganda was able to convince them of an advantage over the "Untermensch", when most of them very respectfully spoke of the Russians as fearless soldiers. There were, of course, exceptions, but the overwhelming majority went to the Waffen SS for personal reasons, and not political motives: out of a thirst for adventure, fame, prestige, material interest --- ideology was almost always in second place.

Himmler's plan to enlist German volunteers in his Waffen SS dates back to 1938. The war further increased the need for massive SS paramilitaries. Germany's lightning victories in the west gave Himmler a good opportunity for this. To facilitate this process, the SS Headquarters, headed by Berger, was reorganized on December 15, 1940. Berger, although he lost some of his powers as a result, could henceforth fully devote himself to the implementation of his own ideas, primarily to work with German volunteers. In a short time, he managed to form the SS units "Westland", "Nordland", "Germany", "Viking", which consisted of more than a third of the inhabitants of North-Western Europe. At the beginning of 1941, when planning an attack on the USSR, the Waffen SS divisions began to recruit residents of independent Finland. Berger's office engaged with volunteers in special camps not only military, but also ideological training. In the SS Headquarters, there was even an "Office of German Volunteers" created, which was headed by the Swiss military doctor Franz Riedwig (the type of volunteer who became

SS man

180

ideological considerations). The new department was to deal with all SS organizations in the occupied countries. Realizing that the German component in the SS units was still weak, Himmler decided to create complete national formations of the Waffen SS. In April 1941, with the permission of Hitler, he created a new volunteer standard "Nordwest", which was to include 2.5 thousand volunteers from Flanders and Holland. In order to gather the necessary number of volunteers, the leadership of the SS had to make concessions to the leaders of the Flemish and Dutch nationalists. Along with the pro-Nazi movement of Mussert, Gustav de Klerk's "Flemish National Union" also strove for autonomy. On April 26, 1941, Berger informed the Reichsführer that he had met with de Klerk and he promised that the members of the "Flemish National Union" would enter the Nordwest standard if their autonomous initiatives were supported,

The concession meant that the new SS formations in a number of countries would have some power, "Which was beyond the powers of the institutions of the Waffen SS. Himmler was so obsessed with the idea of the German Empire that he often went to those countries where he planned to recruit volunteers "Such trips allowed him to acquire new spheres of influence: the national police, culture, economy and politics passed under his control. Himmler managed to achieve the greatest success precisely in politics. By 1940, the SS chief managed to subdue all the police institutions, which immediately took up the liquidation of resistance groups (later they began to solve the "Jewish question"). Strengthening his power, Himmler adhered to the principle of "divide and conquer": he pushed right-wing radical and pro-fascist national groups against each other, supported the most authoritative and then acted as an arbiter

judges. In Norway and Holland, this tactic proved to be more than effective. In September 1940, the former police officer Jonas Lie was appointed not only the Minister of Police, but also the commandant of the Norwegian SS, and therefore, from now on, he was subordinate only to the Reichsführer SS. This was a kind of insult to W. Quisling, Lee's old rival. A similar situation developed in Holland - Anton Mussert ended up in the SS on the sidelines. The Imperial Commissar Seyss-Inquart, who was an SS Obergruppenführer, against the will of Mussert, appointed the SS favorite M. Rost van Tonningen as Commissar for Marxist Parties (later this figure became Minister of Finance and President of the Nilerland Bank). Van Tonningen, for his part, constantly tried to inspire Himmler

ru that Mussert's government does not meet the requirements of modernity. Naushnichestvo was not in vain, two years later, Mussert fell out of favor, and Rost van Gonningen, on the contrary, continued his career.

Himmler and the SS were on the rise. But what were their real goals? One thing is indisputable - the "national" aspirations of Mussert and Quisling were used in the most cynical way. Their wishes were not going to be carried out at all. For Himmler, the Norwegians and the Dutch were primarily Germans, not Norwegians and Dutch. There could be no talk of any autonomy - these intentions were not combined with the ideas of the empire. Such statements were evaluated by Himmler as separatism and particularism. In light of this, the concessions made to de Klerk looked more than suspicious.

Himmler was a cunning player; in order to strengthen his position and control the "restless" nationalist movements, he tried to present them as equal partners. Their originality, which was completely denied, but, nevertheless, was a strong lever in manipulation, should have been expressed in the strengthening of ethnographic work. Thanks to the Ahnenerbe, the Reichsführer was expert in this area, and therefore did not need any logical explanation for his steps. But scientific disciplines, especially ethnography, Berger's management had to, as they say, take with a fight. Realizing the difficulties that had arisen, Himmler decided to seek help from the Heritage of Ancestors, which had connections with scientists from many countries.

Such a step meant that from now on, not only the "Velodomstvo of German Volunteers" (UG department of the Main Directorate of the SS), but also the Ahnenerbe, dealt with the issues of volunteers. Directorate Y] exercised direct political control over how the research society carried out scientific work, which was designed to establish cooperation between local scientists and the followers of the German Empire. To accomplish this task, Sievers decided to delegate SS Untersturmführer, an employee of the Department of Germanic and German Ethnography, an Austrian Germanist Hans Schneider. Fulfilling Himmler's order, Schneider ended up in the summer of 1940 in Den Haag (Netherlands), where he was supposed to establish contacts with local nationalist groups. At this time, Sievers was busy in South Tyrol, and therefore Schneider took it upon himself to create a branch of the Ahnenerbe here. Himmler and his people had to hurry: at that time, an active struggle for power was unfolding, and the "Heritage of the Ancestors" had to have time to occupy its niche. The occupying authorities obeyed, with one hundred

rona, the party apparatus, on the other hand, they tried to control the SS. This led not only to friction between the local nationalists and the German SS, but also to the rejection of science in the Völkisch style.

< 1940 then, the SS structures took care of the scientific foundation "Der Waderen Erfdeel", which was close to the local right-wing radicals. Schneider decided to simplify the system of relations with the foundation and subordinated it to his own organization, the People's Community. Thanks to this, he planned to gain control over the local nationalists, which would make it easier for him to carry out SS propaganda among them. But this did not suit everyone. In order to prevent influence on the scientific community, the occupying authorities, headed by Seyss-Inquart, decided in early 1942 to establish a "German Institute" in Den Haag. In the Ahnenerbe, this was assessed as an attempt to steal from the

the idea of awakening in the Dutch "imperial consciousness". And therefore, the initiators of the creation of this institution automatically fell into the category of competitors.

But here Heritage of Ancestors ran into an old problem — they needed money. Himmler, as Reichsführer of the SS, could only finance the activities of the "German" countries in the "German" countries, but by no means activities in the field of culture and science. As an imperial commissar, he too could not do much; it was hardly necessary to strengthen the vanguard of the Nordic race, in which he placed great hopes. I had to take drastic measures. With the "help" of Himmler, the imperial treasurer Franz Schwartz was dismissed. It would seem that a reshuffle in financial circles could not solve the issue of financing the SS in the occupied territories of Northwestern Europe. However, from that moment on, the financing of all party activities in these countries (organization of party institutions, creation of organizations of the Hitler Youth, etc.) went through the German Volunteers Office, and, therefore, Himmler received an excellent opportunity to control these cash flows. Here he acted not as a Reichsführer SS and not as an imperial commissar for the strengthening of the German people, but as the party's Plenipotentiary for People's Affairs until he had full power to control all "German" work in the occupied countries. Under these conditions, the employees of the German Volunteer Office and the Ahnenerbe rendered him an invaluable service by their quick, decisive actions in May 1942, trying to put an end to the attempts to create a German Institute in Den Haag. Now Wolfram Zivros and Gottlob Berger could calmly put their own people in separate directions

This work was carried out by Prof. Schwalm in Oslo, and by the German historian Prof. Tackenberg in Brussels. But if Schwalm had been collaborating with Heritage of Ancestors for a long time, then Tackenberg was unlikely to have such merits, and therefore it is not clear why the choice fell on him. Most likely, he was brought in for one reason: the SS departments feared that Hakenberg, who became the head of the German Institute in Brussels, would interfere with their work, and therefore decided to neutralize him in such an unusual way. Without any doubt, the Ancestral Heritage was not so much interested in Tackenberg himself, but in the institution he headed, over which the SS managed to establish control. In the meantime, some reshuffles took place in Holland: at first, the leadership of the Ahnenerbe made a bet in this country on Hans Schneider. Since 1942, it began to look more closely at the figure of the temporary head of the department for the study of fairy tales and sagas, Dr. May, who had proven himself in the best way in Poland and the USSR.

So what did the Ahnenerbe want to achieve in these countries? Himmler formulated a clear goal only on August 12, 1942. Taking advantage of the favor of Martin Bormann, he was appointed authorized to negotiate with all German people's groups on behalf of the Führer ("The Reichsführer SS has exclusive rights to negotiate with all German people's groups from the NSDAP linden, departments and alliances of the party"). From now on, he had almost a political monopoly. If previously amateur contacts between representatives of ethnic groups and party structures (for example, the Hitler Youth) were only welcomed, now this required special permission from Himmler. Two days later, Order No. 14/42 was issued, which made the Ahnenerbe responsible for the implementation of all research tasks of the SS in the "German" countries. From October 1942, Ahnenerbe employees began active work in Oslo, Den Haag, and Brussels. At the same time, Schneider was returned to Berlin, where he headed the Ahnenerbe sector, which was called the "German Scientific Action" (Segtapäysye yyyepyyyyyyyy= - GVE). The new organization worked together with the "Department of German Volunteers", where GVE employees headed separate structures.

From that time on, the Heritage of the Ancestors was supposed to help the Scandinavians, the Dutch and the Flemings join in the creation of a new statehood. This activity was based on Himmler's idea of the unity of northern Europeans and Germans within the framework of the Greater German Empire. If we talk about the subject of the proposed research, then, paraphrasing the Charter of the "Heritage

ancestors", it can be said that now it was to study the "space, spirit and activity" of the northern Indo-Germans. But didn't the but-forgotten H. Wirth speak of the Dutch and Scandinavians long before Himmler as "Nordic Indo-Germans"? It becomes obvious how the seemingly innocuous formula of "Indo-Germanism" can be used for the political purposes of a war of conquest! Sievers' notes regarding Himmler's and Hielscher's vague imperial ideas suggest that he shared neither. In January 1941, he described his own ideal of the coming empire. He did it no less romantic than Himmler, but more picturesque and graphic: in one of the editions of the Heritage it was said that "the main goal, from the point of view of culture, is to reawaken the imperial consciousness. It has been lost in the Netherlands, and in Switzerland, and in the Moravian-Bohemian region. But the cathedral in Strasbourg, the Prague castle, the Flemish cloth rows and the houses in the Warsaw market testify to its past greatness. It is necessary to restore this connection, which has never completely broken, which will make it possible to eliminate the influence of the church, liberalism, masons and Jews. It is this connection that will make it possible to reunite people of German blood in one empire. But how did the imperial leader of the Heritage of Ancestors plan to awaken the imperial consciousness in the German countries? First of all, it was planned to level out all the differences between individual peoples, raising only common features to the shield. Ethnicity, as he put it, was "the brake pads of the past." And the aforementioned Church, liberalism, Freemasons and Jews are nothing but the offspring of humanism. Under the general - that which was supposed to rally the peoples into a new empire - was meant nothing more and nothing less than a common struggle against Bolshevism. This is what, it turns out, was considered a living historical German succession! In domestic policy, the SS authorities were supposed to contribute to the collapse of the liberal humanist education system, whose place was to be taken by "Great German imperial thinking." This required effective propaganda actions, dressed in the form of neutral scientific events. In the end, everything came down to ethnography and folklore. The Ahnenerbe was the only organization that was knowledgeable in this area.

The spread of Great German consciousness was to be carried out not only through publications in newspapers, the publication of pamphlets and books. For this purpose, it was planned to hold conferences, exhibitions, organize lectures. Much attention was paid to youth, which was influenced through scientific and

academic programs, exchanges of students and young scientists. The Heritage of Ancestors strictly followed the principle of eliminating ethnic differences, getting rid of the slightest traces of any cultural isolation in the course of research. As a result, any boundaries between Dutch, Scandinavian, German cultural values disappeared - they turned into something "Germanic", amorphous and hardly comprehensible. In practice, this could be realized only when Wurzel formulated the idea that the Germanization of the Central European and North European space should take place without the loss of national identity, culture and customs.

The Ahnenerbe employees set about their next task with enthusiasm. But their optimism quickly vanished after they realized the difficulties they would have to face. The "imperial romantics" everywhere faced the distrust of the local population. As for the Netherlands, as early as April 1942, the SD informed the leadership of Heritage of Ancestors about the "negative and even hostile position of Dutch scientists." How could the research society be used to popularize the imperial idea in this situation? With national associations, things were not much better. The Dutch-style Ahnenerbe branch in Flanders warned Schneider of similar sentiments among the local scientific elite, advising that "the political leadership and management of the Flemish branch should be very prudent and cautious." Was

it is rather difficult to establish a direct connection between the SS authorities and national formations. Local scholars seriously feared the policy of Germanization. On the contrary, the local branch tried to establish contacts with those national groups belonging to the Flemish National Union, which until now were not ready to break off relations with the Catholic Church. This tactic was extremely hypocritical, since the activities of local branches were not supposed to serve to strengthen the existing nationalist aspirations. The Ahnenerbe tried by cunning ways to win the trust of the population and only then begin work on the implementation of the great German tasks of the SS.

Traditional competition and "struggle of competencies" interfered with the activities of Heritage of Ancestors. The danger emanating from the circles of the imperial commissar Seyss-Inquart was not eliminated - in the summer of 1942, the German Institute nevertheless began work. Under the influence of the SS, one of the leaders of the institute, a Cologne pharmacist and an expert in ancient history von Stockar, came up with the idea of joining the institute to the "Na

a y lain — ty olya an l El t | S BI IG s: s ii other m yen

\_\_\_\_\_ lily ei li.

follow the ancestors. He considered this the only possible correct solution and suggested that Seyss-Inquart himself come up with this initiative. But this did not suit Seyss Inquart's entourage. Some time later, Wimmer, who was in charge of the cultural sector at the institute, proposed to undermine Stockar's influence and transfer leadership to a certain Plützer (the fact that Plützer, like Wimmer, was an SS officer, meant nothing in this situation). For the first time in many years, the traditional SS policy of creating "outposts" of its officers in foreign departments (the policy of infiltration) failed. Schneider could only bitterly regret that in the occupied countries each imperial structure acted at its own discretion. At the same time, the people of Seyss-Inquart insisted that the work of their institute would be based on local research, that is, the "imperial

idea".

The work of the "German Scientific Action" was hindered by the difficulties caused by the fighting in certain regions. For example, Ahnenerbe did not even try to gain a foothold in Denmark, although it was originally planned to open a branch in Copenhagen. The reason lies in the fact that in Denmark the SS did not have a strong position, without which the creation of a branch of the Heritage of Ancestors was difficult. In light of this, SS-Obergruppenführer Werner Best, who took the post of imperial representative in Copenhagen, firmly stated that he did not need the services of a research society, since the occupying authorities were successfully carrying out the Germanization of the country without it.

Sievers knew that V. Best unconditionally shared Himmler's idea of a "new empire", and therefore turned to a person from his entourage. This man was Obersturmführer Koopmann, a specialist in the history of Scandinavia, who was fluent in Danish. He accepted Sievers's offer to become the Ahnenerbe's representative in Denmark, but was never able to achieve any results. The only result of the activity was the preparation of a meeting of representatives of the GVE in December 1942 in the town of Hövelte-Gaarden near Copenhagen. It was supposed to have a symbolic meaning. As a result, in March 1943, the Ahnenerbe nevertheless began to operate in Denmark. But the functions of the local branch, headed by Karl Kersten, were limited: they were reduced solely to the protection of monuments.

A similar situation could be observed not only in Denmark, but in Norway. If in Holland and Flanders the local population was only skeptical about the "imperial idea", then in Norway any form of cooperation with the occupiers was called into question. Attempts to establish contact with Norwegian scientists would

or so unsuccessful that they even had to curtail the program of academic exchanges. As a result, the department of Hans Schwalm had to deal not so much with the protection of monuments from



air raids as much as gathering information about opposition scientists and their views. ZGvalm himself paid the Norwegians in the same coin: in dealing with them he was cold and arrogant.

In fact, the SS policy in the northwestern European countries was very contradictory: the local intellectuals, whom the SS tried to stake on, treated them with suspicion and disbelief. So-called idealism, on the basis of which people like Schwalm tried to establish German-"German" friendship, did not work. The traditional policy of violence carried out by the SS units also did not bear any fruit. After the "exceptionally positive" Norwegians (this is how Schwalm spoke of them before the war) began to show resistance to the invaders, they began to be subjected to the most severe persecution by the SS. The first victim of this policy was the rector of the University of Oslo, the mathematician Peter Moen. Another luminary of Norwegian science, Professor Didrik Arup Seip, was arrested at the beginning of [1942] and sent to the Sachsenhausen concentration camp. Unable to bear the ill-treatment, Seip "repented", "realizing the senselessness of his actions". Himmler pointedly "forgave" the professor and on Christmas Day 1942 announced a pardon to him, after which the scientist was kept under house arrest in Munich.

By May 1943, the work of the Ahnenerbe in the northwestern countries had not gone beyond speculative plans. Insignificant results were achieved only in the publishing business. This was done earlier than anyone else in Holland (not surprisingly, it was here that the Nazis were most actively supported). Here in the SS publishing house "Hammer" ("Hammer") since October 1940, a monthly magazine of the same name was published. The choice of the name was not original, since as early as 1900 local pan-Germanists published an anti-Semitic leaflet with the same title. The SS men tried in an appropriate manner to send information about folk art, traditions, ancient history, the imperial idea. The magazine competed with the leaflet "People's Watch". Although the subtitle of this publication was "The Combat Leaflet of the Dutch National Consciousness", one should not assume that it was issued by the Dutch chauvinist autonomies: the publisher of his Circle for the National Heritage of the Netherlands interpreted the word "folk" in the same way as Himmler's "German". In Flanders, the Flemish "Hammer" was printed by the publishing house "Le Bourg!" established by the Ahnenerbe. Publishing houses "De Burg" and "Hammer". apart from magazines, were supposed to publish

188

that. - = t. ti "her

Rector of the University of Oslo Seip (at the microphone) speaks at a rally dedicated to the liberation of Norway from German occupation. Hielscher testified at the Nuremberg Tribunal that Seip was saved through the mediation of Sievers.

research prepared by the employees of the "German Scientific Action" (books of Germanic fairy tales, works on Germanic law, loklaly from the series "Our Ancient Ancestors"). The fact that most of the authors of these works were German scientists, and not local researchers, clearly shows how misleading the impression of the "partnership" of the Germans and other "Germans in the fate of Greater Germany" was. And this despite the fact that the "German Scientific Action" was one of the few structures where they were ready to recognize equality with "blood relatives"! The minutes of the conference on the preparation of the "Book of German History" dated January 7, 1943 demonstrated that the staff of the GVE really believed in this myth. This work was supposed to describe not only pan-European history from the point of view of the German world, but also to substantiate the antagonism of relations between continental Europe and England and America. 15 topics were selected, which were prepared by 18 scientists in collaboration with Plassmann. Among the authors were those who represented the "Germanic" countries: Dr. Roosbrück from Flanders and Dr. Toyniss from Holland (they developed the theme "Inner Western Space"). Topics such as "Northern Space", "Denmark", "Sweden" were prepared not by Scandinavian researchers, but by Germans. This fact could hardly be hidden from local scientists, and therefore Walter Wüst, de-

barking in April 1943 before the SS ranks the report "Ahnenerbe as the transmission of German traditions: the essence and goals of the scientific activity of the Reichsführer SS", suggested not to translate this book into national languages at all! The SS more and more moved away from the ephemeral policy of guardianship, and therefore the cooperation of the Ahnenerbe with local structures was rather symbolic. After all, they were originally a product of SS policy and only retained the appearance of independence. Indeed, at first the carefully concealed intentions of the SS began to emerge more and more clearly.

And what happened to the "imperial neighbors"? The lack of trust between the German SS and the "young admiring Germans" only increased the contrast between police terror and SS Nordic ideology. To a certain extent, Himmler's imperial idea became a victim of the "policy of large spaces", which, starting from 1949, was pursued by Adolf Hitler. The implementation of such a policy meant suspicion of any potential adversaries, regardless of whether they were Russians or Norwegians. Certain tensions between the national formations of the Waffen SS and their arrogant German instructors existed from the very beginning. Subsequently, the national units of the Waffen SS were almost completely destroyed on the Eastern Front, which was in no way appreciated by their "German comrades". After the Battle of Stalingrad, the "Germans" were very reluctant to fight against Bolshevism. Himmler and his generals began to react: instead of tolerance and understanding, recklessness and cruelty stifled the "imperial consciousness" in the "Germans" even more. Moreover, due to Hitler's military policy, Himmler could not keep his promises, which mainly concerned the eastern territories. Neither the Norwegian, nor the Dutch, nor the Flemish settlers ever became "fighting peasants" on the eastern frontiers. Also, the promised concessions regarding national autonomies were not realized (as we remember, Berger guaranteed them to the leader of the Flemish nationalists, de Klerk, back in 1941). In 1942, Berger told the Flemish August Borms that Flanders should be part of the empire, not Greater Germany. In fact, he completely turned away from the Flemish National Union, which until recently he had so demonstratively patronized. His place was immediately taken by the "German-Flemish Workers' Society", headed by Jef van de Wiel. This organization, actively cooperating with the Office of the German Volunteers, was supposed to ensure the rapprochement of the two peoples. Thanks to the "workers' community", the German Legion was formed in 1943, but the leadership of Germany

referred to

RV - AG O

EG. Tu 7S

RRENNSHIR GUYA + > WB eta SHECHOCIA

he was more than skeptical, since "none of these legionnaires tried to imbue himself with belonging to the newly created great blood unity, to the German Empire. All of them feel that they are only representatives of their people."

The leadership of the Reich was not satisfied with Himmler's ideas about the baptism of fire only representatives of the Nordic race, Germany needed volunteers from the countries of Eastern and Southern Europe. As a result, the proportion of "Germans" among the volunteers in the Waffen SS decreased significantly. In October 1943, a disillusioned Waffen SS general abandoned the idea of conscription on the basis of racial selection altogether. On this occasion, Berger cynically remarked: "At least the fallen foreigners will not be mourned by German mothers." But not everyone shared this attitude. Waffen SS General Pahnke emphasized that it was "these foreigners, unlike the Germans, ... who sacrifice themselves in the name of the Great German idea with genuine enthusiasm." In 1944

Himmler's dreams of empire were shattered, and he yearned with all his heart that the "Germanic" countries paid for it.

What did the Ahnenerbe do in the face of such political confusion? In May 1943, Sievers and Rielweg convened an internal meeting of the employees of the "German Scientific Action" in Hannover. As a matter of fact, nothing was decided on it - only personal problems were discussed. The fate of Takenberg was discussed, who in October 1942 supported the leadership of the SS, but gradually moved away from Himmler's policy. To avoid further complications, he decided to leave his post in Brussels and join the military. Fearing to lose an employee, the persons who took part in the meeting decided, citing the scientist's illness, to transfer him to the central office of the Ahnenerbe.

The question of Hackenberg was not the main one. Mainly, for three days, problems were discussed that, it would seem, should be a thing of the past. Again there was a debate about the primacy of the claims of the SS in relation to the science and culture of the "German" countries. Little has changed in the area of competition. The "German Institute" continued to operate in Holland, remaining a mote in the eye of the Ahnenerbe leadership. The bilateral agreement on cooperation concluded in February 1943 between Sievers and Vice-Rector of the Institute Wimmer did not work. The offended Sievers was even going to meet again with the staff of the institute to raise the issue of joint work. It was planned that a single body would be created from representatives of the Ahnenerbe and the "German Institute", which would direct the "German" work. But at the meeting, Schneider, unexpectedly for everyone, announced facts that

191

called into question any cooperation. It turns out that the "German Institute" not only did not fulfill the tasks assigned to it by the GVE, but also independently established contacts with German ethnic groups in various countries. Sievers decided to take advantage of the current situation. He made the Ahnenerbe a central structure in a directive manner. Enlisting the support of Professor Stockar, whose work "The Ancient History of German Homemade Bread" promised to be published in the same year, he declared the need to fulfill the order of the Reichsführer SS on cooperation between the "German Institute" and the "Department of German Volunteers" with the "Heritage of the Ancestors". Even the old opponents of Stockar and Sievers (Wimmer, Plutzer, etc.) did not dare to challenge the order of the almighty Himmler. It would seem that the monopoly of the Ahnenerbe was secured.

Meanwhile, the conflict situation around the "German Institute" in Den Haag showed the failure of the policy of both sides: both Sievers and Seyss-Inquart's entourage (ethno-Germans preferred not to support anyone). Seyss-Inquart tried to organize cooperation with local nationalists on his own, but at the same time he did not want to make them a single concession. The inconsistency of his position was shown in one of his speeches, when he reproached the supporters of the SS imperial idea for supporting separatism and particularism!! But the Ahnenerbe and the Office of the German Volunteers continued to adhere to the old imperial concept, which was supposed to prevent the growth of nationalist sentiments. At the Hannover Conference, it seemed to many that the very fact of its holding should have confirmed the fallacy of the methods of work of the German Scientific Action. Almost everyone openly condemned the lack of real contact between the Germans and the "Germans" of the occupied countries. Schwalm even declared that cooperation between Germans and Norwegians was impossible at all. Peter Paulsen, who was present in Hannover as head of the training sector at the SS Headquarters, also spoke about the impossibility of rapprochement with the national youth. According to him, the only exception was Flanders, where an academic exchange program was implemented, and 113 Flemish students went to Germany. This is how the participants of the conference wanted to solve the problem of the lack of rising staff for academic work. But their formation proceeded in an authoritarian way. What Schwalm presented at the conference was to become

the result of a policy of violence rather than tolerance, brotherly friendship and genuine understanding; "We must take care first of all of the rising

192

= - \_\_\_\_\_... - \_\_\_\_\_ 1. — = —ÿ ÿÿ 1 — === Pi a aaa 5 = aa

generations. We must one day get down to business and evaluate the experience gained by the young generation in order to find hitherto unknown scientists. Where are they located? Did you study in the Reich? We must turn to certain people who must answer this question on the spot. This is important, because we must win the positions that are now in the Jewish. hands (???), and then bring young forces to these positions. And further: "We must select a shock group from suitable youth and thoroughly prepare it scientifically. These young people had to pass this exam on the Eastern Front." It turns out that the youth sympathizing with the Third Reich had to perish at the front, acting as "cannon fodder"? These words of Schwalm showed the true intentions of the invaders. The imperial myth collapsed like a house of cards.

Some scholars, such as, for example, Herbert Jankun, who were able to carry out international contacts in the same way as before, may have seen positive aspects in the new ideal of imperial politics. According to the new idea expressed at the Hannover Conference, Yankun was asked to pay more attention to the problems of "learning exchange" with the German countries, as well as to organize lecture trips of German scientists abroad. It was assumed that such visits of foreign scientists to Germany would be held under the patronage of the Heritage of Ancestors. Sievers himself came to such an idea, in view of the obvious lack of researchers. On May 18, 1943, he reflected in his diary on the acquisition of new employees through the recruitment of hard-working Dutch academics and the enrollment of students from German countries. In January 1944, a working meeting of the "German Scientific Action" was held in Saliburg, which, in addition to the heads of departments of the Ahnenerbe, was attended by a number of Dutch scientists. This exchange was continued in the summer of 1944, when several Dutch and Belgian scientists went to the anniversary of the German-Norwegian society in Oslo to Professor Schwalm. In August 1944, Sievers informed Berger that German scientific work in the Netherlands was already represented by two structures: the teaching and research department of genetics at the Paternity Institute in Leiden and the Racial and Genetic Health Service. These organizations were led respectively by the Dutch Professor Stroer and SS-Obersturmbannführer van der Heweck.

Such "collaboration" actually stopped halfway before it was put to an end by the defeat of Germany. The authoritarian moment in this work turned out to be stronger. So it was with

behind

193

? Occult Myth [Sh Reich

SHESHSH — 4 — — — iÿ and nii shishi and... 2

the planned Front University in Leiden, which was only of temporary interest for the "German scientific action". This educational organization and its leader R. Kranenburg became victims of the unification policy pursued by Seyss-Inquart: after the scandal, when 18% of the teachers refused to continue their educational activities at the university, it was closed by the Germans. This situation had an interesting background. At the end of 1942, Shtokar turned to the Commissar of Culture Wimmer with the idea of creating the First German University, Wimmer recommended that he contact the Ahnenerbe and the German Scientific Action, This is how the Front University was born, which was supposed to educate veterans Wehrmacht and parts of the SS. It is significant that no one even stuttered about the interests of the local population. The SS once again showed their true colors: they behaved like masters, treating the Dutch as defeated, not as equals.

allies. Even the teaching staff, it was decided to recruit from the Germans, for this, the evacuation of several German universities to Leiden was simulated. And although the classrooms were empty, the local population could get into them only after having been in the ranks of the Waffen SS. German Science Action has even decided not to engage in recruiting loyal Dutch associate professors. How the "German Scientific Action" really treated those few Dutch students who nevertheless managed to get there, one can only guess. But their brethren from other universities, those who resisted the imperial doctrine, were at first unceremoniously "pulled down" by the SS, and in case of further disobedience they were sent to concentration camps.

This happened to the Norwegian students, who in 1944 were taken for "retraining" in the "Heritage of the Ancestors". This incident once again demonstrated not only that Himmler's specialists did not care about the fate of the "German relatives", but also the clumsy methods they tried to carry out their work. In December 1943, due to martial law, the university in Oslo was closed, and 63 professors and 1,500 students were taken under administrative control. Himmler decided to take advantage of the situation and instructed the students to be trained in the necessary spirit. Immediately, 650 students were deported to Germany, 289 of them were sent for "re-education" to the training camp Sennheim near Strasbourg. On January 23, 1944, Himmler ordered the imperial leader of the Ahnenerbe to select from the students of Sennheim the necessary number of Norwegians to convert them into the imperial idea, organize cooperation with the SS and process them in the German Scientific Action. Zee

194

vers connected to this job >; almost all the staff of Heritage 2 Ancestors, including Wüst and Plassmann. But already at the stage of selection of candidates, Anenerbe faced serious problems. It was decided, "not to shock (!!!) the Norwegian patriots", not to cover National Socialist politics. But re-education was supposed to serve precisely this! For this reason, the study reports were to be of a purely scientific nature and not touch upon the political trends concerning the German community. Even the minimal ideological emphasis seemed dubious. But the hoes of the students

February 1944

Wolfram stated that he did not represent the Ahnenerbe camp

shows how to study symbols

and emblems, since it could

call rejection, because sooner or later one would have to talk about the swastika. It was planned that the Norwegians were to be influenced by such neutral themes as "The power of being in its Indo-German interpretation" (Wüst), "House as a shrine" (Hut). It would seem that the famous disguise of the "German Scientific Action" should have justified itself. But the students were adamant, rejecting any cooperation imposed by Ancestral Legacy. This testified to the impotence of the SS intellectuals. They found a way out in the forceful solution of the problem, especially since the victims gave a convenient excuse for this.

Schwalm attributed the stubbornness of the students to their insufficient spiritual education and assessed his wards not only as a manifestation of complete disbelief, but also as people completely devoid of religious experience. To hide their mistakes and miscalculations, they decided to send all the students from Sennheim to Buchenwald. There, some of them worked at the weapons store, and some were engaged in land work. On October 23, 1944, their fate was shared by other students deported to Germany. Coming out of a slippery position, Schwalm declared that this was not an elite, but a racially inferior component of the Norwegian youth:

Vezhsky people". The end of this adventure turned out to be quite tragic. Roaming around the concentration camps, the Norwegian students were liberated only in April 1945 by the ALLIED troops.

By the autumn of 1944, the employees of the "German Scientific Action" buried all hopes of success. The collapse of the Reich was not far off, the onslaught was replaced by defeats on all fronts. In Western Europe, the collapse of imperial plans was obvious: on June 6, the Allies landed in Normandy, and on September 2, Brussels was occupied by them. On the eve of this, the Flemish service of the "German Scientific Action" received an order to curtail all cultural and political activities in Belgium. Not only SS men left Belgium, but also collaborators: van le Wiel and August Borms. Despite the fact that Holland was occupied by the Allies only in April 1945, the representative of the GVE, Dr. May, already on September 4, 1944, received an order to move closer to the German borders. Schwalm, who worked in Norway, remained the longest outside Germany: German troops were here until the surrender in May 1945. Schwalm himself chose to move to Berlin in December 1944 - he explained his flight by an invitation to use the scientific potential more rationally. I wonder what he could have been working on on the eve of 1945? The last more or less significant thing that the German Scientific Action was engaged in was helping those employees who were sentenced to death in their homeland as traitors. In order to give the GWE at least some work, Sievers prepared a draft order for the Reichsführer SS, according to which the Ahnenerbe was to be responsible for the removal of local scientists from the German countries. Despite the fact that Himmler treated this problem with understanding, he did not sign this project - the fact is that the Heritage of Ancestors was not the only one who made such a request. In the first place in the list of condemned scientists was the name of Professor Jan de Vries, a talented Dutch Germanist who was forced to flee to the Reich. At the insistence of Brandt, Sievers was able to get Fries a vacation at sea, and then introduced him to the German Research Society, where he even received the task of rallying the "German" professorship around him, which at the end of the war was not so easy. Apart from de Vries, 21 disgraced scientists were gathered in the Ahnenerbe Weischenfeld camp (Upper Franconia). The remaining documents show the fanatical faith of a handful of rejected people in the restoration of the National Socialist idea. They describe the whole tragedy of the spiritual bankruptcy that befell the "German scientific action" in the last months of the war. Schwalm wrote on December 19, 1944 about friendly

Ancestral Heritage camp in Weischenfeld (Upper Franconia)

to the Norwegian Germans (after all that he said about the Norwegian students?): "Their peasants have feelings and awareness of Germany, its Fuhrer and the coming great German community, as hearty and deep as anyone else." It was the swan song of the German Empire, which existed only in the imagination of its uncompromising champions. The same Schwalm wrote then: "Having returned to Germany, I find myself in the company of people who are firmly convinced of final success, who have not been repulsed by either extreme need or persecution."

In the plans for building the Greater German Empire, the Ahnenerbe played a central role. Its scientists and functionaries were between two fires - between the open police terror of the SS and cultural activities. But even cultural activity had only the appearance of noble work; in fact, it served the goals of Heinrich Himmler, which, in turn, were an integral part of Hitler's plans for world domination. Representatives of Heritage of the Ancestors could not but understand this, and this explained Schwalm's unnerving remarks about Norwegian youth and the cynicism with which he spoke about Norwegian students selected by him. Of course, Schwalm was no exception: it was common for SS professors to believe in the ideals proposed by the Reichsführer SS and to believe that if results had not been achieved,

then you can resort to brute force. This way of thinking was typical of a number of functionaries of the Ahnenerbe - people who, carried away by the military successes of Adolf Hitler and the emergence of the "Heritage of the Ancestors" outside the borders of the old Reich, naively believed that Himmler in the occupied territories would be interested in their own scientific developments. Therefore, after some reflection, they convinced themselves that membership in the SS and cooperation with elite SS units abroad (and even in the front zone) was much more attractive than vulgar service in the Wehrmacht. Both black uniforms and special missions seemed to them much more attractive than the overcoat of a simple soldier or service as a petty clerk for the half-educated Ukrainian commissar Koch. The idealistic impulse of the researcher entered into an alliance with ordinary careerism.

What did "German" work and similar activities mean for the development of the Ahnenerbe? On the one hand, the "German Scientific Action" finally entered the "Heritage of the Ancestors" into the conditions of the war, making it necessary for such a policy, and on the other hand, confirmed the political dominance of the SS. The fact that all this work was just an appearance, Sievers was well aware from the very beginning. He believed that he created the military basis for the continued existence of the Ahnenerbe, showing extreme zeal in South Tyrol. But this basis rested on the activities of only a few figures. In German Scientific Action, these were Sievers, Schneider, Kersten, and in 1941 Schwalm was added to them. From the point of view of Sievers, this was also served by the "special tasks" that were assigned to Yankun. The imperial leader of the research society was not even embarrassed by the obvious lack of staff, he wanted to achieve only one thing: that the Ahnenerbe be associated with service in the SS units (it was not for nothing that he picked up the military word "action" for the department). He was very afraid that his people would be sent to the front, and wanted to keep them without attracting the attention of imperial employees and even the Reichsfuehrer SS. In order to create "German scientific action" from his subordinates, he had to overcome many difficulties. Professor Richard Wolfram, who carried out special assignments for SS units, was sharply criticized by Sievers for that. that he did not want to leave teaching at the University of Vienna. Sievers could not understand why Wolfram, so necessary in the GVE, exhausted himself with some lecture work? As a result, he declared in an ultimatum: "We don't send him to military units [beyond the front] for this reason, so that he ignores our tasks!"

darkness

One might think that Sievers staged a tour on other people's stages for only one purpose - to maintain the position that he had achieved before the war. That is why during the war years he held more than one post: at the beginning of 1943, being at the top of his career, he was also the head of the Ahnenerbe, the head of commissions in South Tyrol, the Caucasus, and the "German" countries. Only his subordinates suffered from his exalted optimism with which he undertook the creation of the Norwegian magazine Hammer. In fairness, let's say that the magazine saw the light only thanks to his incredible stubbornness. The desire to take over more and more new areas of activity led to the fact that the "military" structures of the research society separated themselves from the Ahnenerbe, becoming in fact independent organizations. This meant only one thing - the SS could not cope with that fullness of power, which they received in the "German" countries, South Tyrol, Poland, Russia. All this only irritated the representatives of the Wehrmacht and a number of imperial ministries, turning them against the SS.

Sievers could not fail to realize that he had won his base in Bolzano, and also carried out the inner-party propaganda goals in the best possible way only thanks to his legendary tenacity. The latter primarily referred to the "German Scientific Action". This semi-educated SS Stanlartenführer, who even before the war received many of the cultural and political threads of the Third Reich, was not going to let them go during the war. Going far beyond Germany, he occupied important positions that other National Socialist units did not have time to get. . We can say that by 1943 he had built a

Temkinsky villages, the design of the facade of which was set out on the pages of a non-war commemorative editions.

To show even more clearly that the existing structure was nothing more than a fiction, we will give a few examples. For example, the subdivision of the "German Scientific Action" in Schziecia was represented by Count Oksenshtirna. Despite the fact that this historian was in constant contact with the leadership of the Heritage of Ancestors, in Sweden (a neutral country) he remained only a private person, since there were no official units of the SS and Ahnenerbe. The same could be said of Dr. Rouff, a Swiss nationalist and genealogist. At the end of 1942, he began cooperation with the Ahnenerbe, and in 1943 Sievers even considered his figure in the prospect of developing the Netherlands branch. But it was decided to leave him in Zurich, and in 1944 Rouff's name already appeared as a representative of the "German

199

and o -yY- ==-s[[YP[- yy. =. About AI on

scientific action" in Switzerland. There were mythical GWE branches in France and Wallonia, which appeared only on paper, being a kind of superstructure to the Belgian branch of the German Scientific Action. Vigorous activity, which was portrayed by the "German scientific action", in fact turned out to be more than modest.

## Chapter 7 SCIENCE AND WAR

When, after the war, Walter Wüst declared that during the critical war years the Ahnenerbe actually lost its humanitarian character, he was not so far from the truth. Surprisingly, he agreed in 1940 with Sievers's proposal to freeze the activities of most of the humanitarian departments for the duration of the hostilities. There were no uniform criteria for departments to continue their activities or freeze them; The leaders of Heritage of Ancestors improvised, using any convenient occasion, if necessary, in order to receive a new task or to mothball one of the departments. But in light of the general confusion that the Ahnenerbe faced at the beginning of the war, it would indeed be illogical to leave some of them. The opinion that the need to ensure the military-political tasks of the war forced the Ahnenerbe to perform secondary work is fundamentally wrong. Of course, immediately after the start of the war, Sievers ordered the suspension of research in several departments. The fact that the leadership of the society and even Himmler himself were concerned about the preservation of the Ahnenerbe gave certain hopes to the heads of departments to preserve their own places. But still, the feeling of uncertainty did not leave them. So, in September 1939, one of them wrote: "A circular was issued, which, on the one hand, refers to the termination or restriction, and on the other hand, to the continuation of the work of the department. It was a completely contradictory paper from which nothing could be understood".

Then it was not just a misunderstanding, but a special tactic developed by the top of the "Heritage of the Ancestors" - to keep individual employees in the dark until the fate of their unit was finally decided. I must say that only individual functionaries had real reasons for complaints. The principle enunciated by Himmler assumed that the natural science departments were automatically recognized as "military significant", and the humanities - only after individual selection. Now in front of Anener

200

Pr — aii ea a SHAS r ————\_\_—aaza oaa

Two main problems were identified: personnel and financial. Employee issues were the most difficult. If the function-pioneer did not receive armor in the Ancestral Legacy, then he was automatically recognized as liable for military service. But even here the situation could be improved. Even if someone was drafted into the Wehrmacht or into the Waffen SS, he could be seconded to



"Special Service of the SS - Ahnenerbe". This is what happened to the humanitarians: Wolfram, Schweitzer, Rudolf, whose services were needed in South Tyrol.

Even those who ended up in ordinary military service were tried, if possible, to use in the interests of the Ahnenerbe. Nlassmann, who was the editor of Germany and the head of the Detmold department, was declared partially fit for military service due to a wound received during the First World War. In June 1940, he entered the residential service and moved to France, where he commandeered archives and libraries from castles in the north of the country. In December 1940, he continued to perform these tasks as SS-Hauptsturmführer of the Einsatzgruppe West, under the command of Sturmbannführer Knochen. Later, a division of the occupation administration of France joined the specialists of the Einsatzgruppe, which was engaged in the "protection" of the archives. Here Zlassmann was engaged in the implementation of the new project "Heritage of the Ancestors". He tried to study the history of the Peace of Westphalia. But soon the project was frozen, and Plassmann himself was transferred as an archivist to Luxembourg. In 1941 he returned to Berlin.

The only one who really suffered was the head of the department for the study of writing and symbols, Sturmbannführer Karl Theodor Weigel. He naively believed that his work was very important and therefore worthy of more generous funding. He came to these conclusions because for a long time he enjoyed the location of the Reichsführer (this was facilitated by his successful activities in Externstein). He continued to direct this SS shrine even after its "closure" in the autumn of 1939. SS and Wehrmacht officers continued to visit her almost daily. I even had to enter the rate of a full-time photographer, since almost all visitors wanted to be photographed against the backdrop of the "sacred" rocks.

When the personnel problem was solved, it was possible to try to solve the financial issue. Separate humanitarian departments continued their existence without any problems, since they needed only a few employees. Professors Wüst and Dirlmeier, as before, taught at the University of Munich, and Garmians in Frankfurt. Given the meager receipts at the Ahnenerbe cash desk, such a step made it possible to shift the research

201

body expenses on the shoulders of universities. The example of the Dirlmeier department spoke of the modest funding required for the humanities. The Greek sector of the Department of Classical Philology needed 10 Reichsmarks and the salary of a Greek translator every month!

What happened to the other functionaries of the Ahnenerbe? In March 1940, Otto Huth, for the sake of appearances, was drafted into the army and immediately discharged. It seems that he was assigned to the Waffen SS, stationed in Gübingen, where he, having received the degree of assistant professor of general religious history, was engaged in teaching activities (the salary in the Ancestral Heritage was much less than the teaching salary). After completing their mission in the Tyrol, Wolfram, Schweitzer and Rudolf returned to Germany, where they continued to receive their salaries as employees of the apparatus of the imperial commissar for the strengthening of the German people. In order not to be drafted into the army, they processed Tyrolean materials (Wolfram did this in Vienna, Schweitzer in Diess, Rudolf in Braunschweig). Until the end of the war, only three departments did not resume their activities: the department of heraldry and family emblems (Karl Ruppel), the department for the study of folk legends, fairy tales and sagas, the department of Indo-Germanic and Finnish cultural relations (Irie von Grenhagen). Moreover, the Ruppel and Grönhagen departments were closed not at all for economic reasons, but because their leaders did not have an academic education. The Fairy Tales Department was closed because its new head, Dr. Mai, was called up for military service.

In 1941, Ancestral Heritage was able to make the most of the program proclaimed by the legal scholar Naul Ritterbaum for the "Military Use of the Humanities." The idea of such a program was suggested to Ritterbaum by Mentkel, Head of Department No. (Science) of the Imperial Ministry of Education, who stated that the only and

the primary task of that moment was to be a break with the world of the enemy's spiritual values. But even such a statement of the problem did not allow the humanities to take their rightful place. It cannot be denied that this idea was enthusiastically received in the German universities and academies, as it was a convenient pretext to continue humanities research. Ahnenerbe was no exception — after all, many humanitarians were forced to engage in applied research, and some turned out to be unsuitable in war conditions — in such a situation, one could not count on decent funding for humanitarian projects. The first group includes scientists such as Quel

202

Maltz, Wessely, Schmidt-Rohr - their work in October 1939 (what promptness!) was recognized as important for military POLICY.

Musicologist Anton Quelmalz, as an employee of the Berlin State Institute for German Musical Research, was seconded to the South Tyrolean Ahnenerbe Commission in early 1940 to study Tyrolean folk music locally. After he was appointed an employee of the apparatus of the imperial commissar for the strengthening of the German people - Bruno Schweitzer, who was called to the position, Wüst made him an offer of an oront. photo from a military passport to become an employee of the Heritage of Ancestors.

Wüst planned that after the war in

Ahnenerbe will create a department for the study of Indo-Germanic music. After the "military use of the humanities" program was in place, Sievers began to probe the waters in 1942 to make music studies a task suitable for military policy. In response, the sympathetic Ritterbaum naively recommended the use of Quelmaltz, which in 1941 was included in the directory of the most influential members of the NSDAP ("Book of Leaders"). It was planned that he would study Germanic studies from the point of view of music. In June 1943, the imperial leader of the Sievers society once again emphasized the importance of the musical research of Quelmaltz - the department of folk music (as he called the structure that had to be created) had to solve a number of tasks set by Himmler in the role of imperial commissar. Among them, Sievers singled out the following in particular: the processing of materials brought from South Tyrol and Gottshee; the formation of a library of folk music of all Germanic and German nationalities, in which special emphasis was placed on the Germans who were outside Germany. Also in 1943, Quelmaltz was formally appointed head of the new department of the Ahnenerbe, and his group for the study of Indo-German cultural history was included in the activities of the "military use of the humanities" program. The annual budget of the new department was 20,000 Reichsmarks, which were allocated by the German Research Society and the apparatus of the Imperial Commissioner. At first, Quelmaltz combined work in the "Heritage of the Ancestors" and teaching at the University of Berlin, but this did not last long - he was moved to the camp

203

Weishenfeld, where he lived until 1945, processing Tyrolean materials of "cultural commissions."

Oberscharführer, and later SS-Untersturmführer Kurt Wessely, who in February 1942 headed the sector for the study of "military borders" in the Ahnenerbe, was engaged in solving political problems. These works were conditioned by Himmler's idea of military peasant settlements, which were supposed to protect the "Central European German living space" from the east. Wessely, as a connoisseur of border policy, had to pick up the necessary historical parallels. As an object for study, he took two Russian examples: Cossack settlements and Arakcheev's idea of military settlements, where the inhabitants would be engaged in both military training and agricultural work. It was the clearest example of how in the SS

understood applied historical research. For his research, Wessely received 150 Reichsmarks a month (to be honest, a very small amount).

In the autumn of 1942, Walter Wüst, with some trepidation, appointed Georg Schmidt-Rohr as head of the newly created Department of Applied Linguistic Sociology. The latter received a personal task from Himmler, which he had to carry out while working within the Ahnenerbe. It was not of a scientific nature, since he was charged with the duty to develop practical measures in the field of the "new people's policy". It is still unclear what exactly Schmidt-Rohr proposed. Apparently, by linguistic sociology he understood the direct functional connection between language, people and politics. The result of his pseudo-scientific work was the idea of creating "secret political-linguistic directorates" under the patronage of the Imperial Commissariat for Strengthening the German Nation. But even then no one doubted the suspiciousness of the new "scientific" discipline. Sievers complained more than once in private about the pseudoscientific nature of linguistic sociology, but in public he portrayed himself as an ardent supporter of the racial idea. Although Himmler could hardly escape the fact that the imperial leader of the society even in 1932 in his work questioned the scientific nature of the term "race".

A man known in certain circles under several names was appointed head of the new department. Since 1930, he himself called himself Georg Schmidt-Rohr. This surname became his official name in 1937. This man was born in 1890. His father's name was Richard Schmidt. Georg borrowed the second part of the surname from his wife, Ruth Rohr, whom he married in 1919. George himself from his youth showed interest in public life. In 1907 he became an active member of the youth

204 ———

of the migratory birds movement (Wandervogel). In this organization, he even became a middle manager. His youth work experience came in handy during the years of the Weimar Republic, when Georg Schmidt was invited to the government as a consultant on youth organizations. But he owed his fame and career to completely different circumstances. One of the young veterans of the world war, he was obsessed with the ideas of rebuilding the world. In 1917, together with his brother-soldier Georg wrote a scientific and propaganda work intended for the Russian occupied territories. This work had a very prophetic title: "What must be done to prevent the coming revolution?" In it, the young author intended to use linguistics for practical political purposes. Public activity and innovative developments did not allow him to perish in the cycle of events of the Weimar Republic. In the early 1920s, Georg Schmidt-Rohr took an active part in the activities of the Prussian Ministry for Education and Religion. In 1926 he contributed to the establishment of the German Pedagogical Academy. In 1932 he published his monograph "Language as a figurative means of the nation". But after the Nazis came to power, the tone and emphasis in this work had to be greatly changed. Now this work was called simply "Mother tongue". But such opportunism did not bring Georg Schmidt-Rohr success. The book was heavily criticized by the Nazis. Even the intercession of Karl Haushofer and Hugo Bruckmann, people who largely contributed to nazism at the stage of its inception, did not save Georg. For almost ten years, George lived in obscurity. In this regard, the step that Himmler took by appointing Schmidt Rohr in 1943 as the head of one of the departments of the Heritage of Ancestors is more than evasive. His life was cut short in 1945 during street fighting, in which Schmidt-Rohr took part as the head of one of the Volkssturm units - the people's militia, created in the last days of the Great Reich.

We have received several documents on the activities of the Department of Applied Linguistic Sociology. What was the idea behind this new science? What tasks were to be performed by Schmidt-Rohr within the framework of the SS "Heritage of the Ancestors"?

This researcher himself assumed that language and writing were no less effective weapons than tanks and guns. It's just that the impact of these linguistic factors was more indirect, implicit. The German language seemed to him an important tool for strengthening the "New European Empire". For

205

For him, the German language was a means of communication between representatives of various nationalities who stood under the banner of Hitler. It was the German language that was supposed to bind together the volunteers from Holland, Ukraine, Latvia, contributing to the formation of a new European space. The use of the German language in the occupied territories as the main means of communication was to undermine the resistance of the discontented. Moreover, in the "Germanic" countries (Flanders, Norway, Belgium, Holland) he had to weld together the peoples of these areas. Gradually, the position of the German language as the dominant language should automatically lead to the formation of a new national community.

If we turn to an example that is close to us - the linguistic policy in the occupied Russian territories - then Schmidt-Rohr proposed a whole range of measures, ranging from the development of a special Germanized script and alphabet, ending with the establishment of a specific language morphology. Or another example. The English language, as a global political factor, was supposed to declare a form of war. Pobela in this linguistic war should contribute to the decline and collapse of the British Empire.

The leadership of this global process was to be carried out by the already mentioned "secret political-linguistic departments". In the depths of these institutions, the tactics of "linguistic battles" were to be developed. But if it seemed to some of the readers that all the activities of the Department of Applied Linguistic Sociology were reduced exclusively to linguistic tasks, then this is not true. The assertion of the German language in the vastness of Europe was just a means to change the mentality, the essence of the European peoples. In modern terms, the department of Georg Schmidt-Rohr was supposed to carry out some kind of political neuro-linguistic programming (NLP), facing the whole of Europe.

Obviously, the Reichsfuehrer SS personally determined the need for the above studies, and therefore they could not simply be brushed aside. It is also obvious that the scientific value of these works fell in direct proportion to how important they were for military policy. But for Heritage of Ancestors, this was not an innovation. During the war years, a tendency began to prevail, which manifested itself even before 1939, to give preference to practical research, relegating their purely scientific aspect to the background. But on the other hand, paradoxically, it was after 1941 that a number of

206

\u003d t r ———— yÿÿ eÿ — ®ÿÿÿ@ — 2ÿÿ-ÿÿÿÿÿÿÿÿÿe2==ÿÿ=ÿÿ.ÿ[ÿ=5ÿ= dd =. .

eminent scientists. This fact is very easy to explain; pundits were not eager to be at the front, and therefore considered the research society of Heinrich Himmler as a kind of armor, which not only saved from military service, but also made it possible to continue their research. The paradox disappears

when it becomes clear how the work of the luminaries served the political goals of the SS. Wüst and Sievers, on the other hand, saw in these scientists, who were not expelled by their departments from being drafted into the army, a guarantee that after the war the "Heritage of the Ancestors" could become a truly learned society with a high academic status.

In 1942, the Göttingen jurist Wolfgang Ebel was appointed head of the department of Indo-German and German legal history. In principle, he took the place that long ago

his colleague Carl August Eckhardt claimed. During the war years, he could not get this post, since back in 1937 there was a misunderstanding between him and Himmler, and subsequently their relations seriously deteriorated. Nevertheless, from October 1939 Himmler tried to insist that Eckhardt be given the department of Ruppel (heraldry). But Himmler's opinion was not always decisive. In one conversation in March 1940, Sievers openly stated that the transfer of the then closed department was out of the question. Wüst, too, was not thrilled by the personality of Eckhardt. In 1944, he severely criticized the books of the lawyer Rudolf Meissner published by him at the Institute of German Law. Wüst said that the disgusting language of these works only undermines the authority of the Ahnenerbe. As a result, Himmler made a compromise decision to free the "Heritage of the Ancestors" from an objectionable lawyer and entrust him with the study of German family law as part of the preparation of "military peasant settlements."

The prestige of the Ahnenerbe was not improved by the creation of a department of medieval Latin studies, headed by the eminent Munich scholar Paul Lehmann. This appointment surprised many, since this researcher was known as an old enemy of J. Plassmann. Lehmann began his collaboration with the Ahnenerbe in February 1942, and already in May of the same year he became a "full member" of the research society. Almost at the same time, Himmler invited the Hamburg professor Richard von Kienle to head the department of Indo-Germanic linguistics and cultural studies. Another purpose also had a political background. The Berlin researcher Ludwig Mühlhausen became head of the Department of Ethnic Studies of the Celts (at one time, Wüst planned to merge the Institute of Celtology with the Imperial University in Strasbourg). The political aspect of such a step was that the SS leadership planned

207

Ancient ritual symbols and runes

to develop imperial thinking not only among the German peoples, but also among other nations of the West. Therefore, it is not surprising that the Celtic department of Mühlhausen was financed by the Imperial Commissariat for the Strengthening of the German Nationality. By the way, the department of Ebel was financed from the same funds.

What motivated these people when they decided to join the Ahnenerbe, it is impossible to say unequivocally. Two main motives can be singled out: firstly, the desire to get an SS "roof", which was relevant even before the war, and after 1939 became task No. 1 for many; secondly, purely mercantile considerations. The latter was very topical, since during the war years the civilian population of Germany was in poverty. Many examples could be cited, but the most striking is the case of Wolfgang Krause.

The world-famous specialist in the study of runic writing was a fundamental opponent of amateurism in the study of this issue (at that time there were plenty of amateurs in this area). Financial circumstances forced him to close his own Rune Research Institute. In January 1940, he suggested to Wüst that the structure of his institute be incorporated into the Heritage of Ancestors. Wüst's response was more than reassuring. Since that time, the brainchild of Krause appeared in documents as the Central Office for Runic Research in research

208

— and m —=, \_ = = —= t 1 n 1 i l A 4 — aala - a 4 - " — =..." —

The SS elite tried to create not only competent National Socialists, but also to form a "new nobility", for which knowledge of ancient symbols was to become both a theoretical and practical basis for exercising their power over the world

Telsky society "Heritage of ancestors". In early 1943, Krause became head of the rune department. It is significant that at the same time he had a department for the study of writing and symbolism, headed by Weigel. These two departments were similar only externally. In fact Krause

tried to conduct his research in a strictly scientific style, relying on the strength of his own institute. The fact that Krause, a world-famous scientist, agreed to cooperate with the representatives of "amateurish" science, with whom he had recently fought, seemed at first glance amazing. But this collaboration began much earlier, when Krause worked as a photographer for the Historical Journal and resigned himself to the unprofessionalism of Weitel's Runes and Symbols published in the pages of the journal. He was later forced to accept the controversial theory that Externstein's symbolism was runic in nature. When he became dependent on the Ahnenerbe, he did not dare to argue with Waigel, since the latter enjoyed the personal patronage of Himmler. Witnesses said that he repeatedly tried to break off relations with the favorite of the Reichsführer, who in Göttingen had a reputation as a womanizer and drinker. But Krause was not idle. He interfered in every possible way with Weigel's intentions to obtain a degree. In this lela, he was assisted by the curator Wüst, who was very zealous about academic titles. But attempts

209

i y—= - yyy yyy

to neutralize Waigel were not always successful, in the end Krause was subordinate to him. Their tandem was more than strange: on the one hand, excessive vanity and a paranoid propensity for scams, on the other hand, high erudition and quiet modesty of a genuine scientist. Wüst and Sievers understood the absurdity of the current situation, but they wanted to kill two birds with one stone: to tie up the absurd Weigel and acquire the talented Krause "at a bargain price".

At present, it is very difficult to assess the quality level of humanitarian research conducted by Ahnenerbe. The abundance of titles of scientific papers, which Walter Wüst operated after 1945, spoke rather not about achievements, as the curator of the Heritage of Ancestors believed, but about the collapse of the concept of scientific decency. The scientific nature of individual publications in the kaleidoscope of these works did not raise any doubts, for example, Herbert Jankun's study of the excavations at Haithaba, which was published in 1943 by the Berlin publishing house Ahnenerbe. It is significant that Wolfgang Krause referred precisely to this work when he explained after the war the motives for his entry into the research society of the Reichsfuehrer SS. In 1948, Krause stated that Walter Wüst chose a line of work that focused primarily on scientific research, and only then took into account lolithic circumstances. In many ways, this was facilitated by the constant conflicts between Heinrich Himmler and Alfred Rosenberg, which led to the fact that the "think tank" of the SS was simply forced to develop historical science.

At the height of the war, Rosenberg seriously feared the "titanic" publishing activities of Heritage of Ancestors. Karl Haiding wrote during this period to the Institute of German Folklore about the twenty-two books expected at the Ahnenerbe. Four months later, he again warned Rosenberg about a series of ethnographic publications, including one on a German peasant home, a clear allusion to Martin Rullolf's South Tyrolean project. Undoubtedly, Rosenberg's experts overestimated the performance of the Ahnenerbe. The planned Tyrolean monograph, heatedly discussed in historical circles, turned out to be a 47-page pamphlet by the Tyrolean Georg Inneräbner, The Solar Way and the Determination of Time in the Life of Ancient Peoples, which was published in 1945 as an appendix to the journal Germania. And although this work was of a purely scientific and not political nature, it clearly did not correspond to the hopes that were placed on many years of research work in South Tyrol.

210

When evaluating publishing activities, it is difficult to use a quantitative criterion. After 1943, the steadily worsening situation at the front prevented the publication of many planned books. This also affected the study of the hopeful chemist and historian Walter von Stockar "The Ancient History of German Homemade Bread" (this work was rated by everyone as

outstanding). Of the many authors who worked in the Ancestral Heritage project "Forest and Tree in Aryan-Germanic Spiritual and Cultural History", by 1945 only the work of the 80-year-old Professor Otto Schlüter "Forest Map" was published. Dai happened only because the Forest and Tree project was resurrected as part of the German Science Action. It is not surprising that many authors themselves had to look for funds for the publication of their research.

The period from 1939 to 1945 in the history of the Ahnenerbe cannot be called either strictly scientific, let alone humanitarian. The "cultural policy" section of the Heritage of Ancestors publishing program was a hostage to politics. Scientific "losses" with each year of the war became more and more significant. Series such as "People's Cultural Politics", "Political Works" and "Military Science" clearly spoke of the predominance of the national socialist worldview in them.

This also applied to those authors who, although not related to the Heritage of Ancestors, were published by its publishing house. At the very beginning of the war, the Ahnenerbe published the "Soldier's Testament of Hermann Löns" prepared by Wilhelm Deimann, which had nothing to do with the research society! (the only connection to the Ahnenerbe was that the book opened with a preface written by Sievers's deputy, Friedhelm Kaiser). During the successful Polish campaign, the relevance of this book was undeniable, since Laymann sang the fighting and heroic qualities of Löns, his patriotism. Ernst Bergdoltz's book Carl von Goebel also pursued political goals. Life of a German Researcher for 60 Years in Letters 1870-1932. The bestial anti-Semitism that permeates the introduction to this book is remarkable: Goebel's letters were supposed to serve exclusively Nordic racial politics. THERE WAS AND "witty" delights on political topics. These include books by Albert Brackmann and Carl Alexander von Müller. Brackmann's book Crisis and Restoration of the

—

'  
German poet, author of many popular songs. Renowned German biologist.

211

exact Europe. The World Historical Picture" repeated not only the vulgar racist ideas from Mein Kampf, but put forward the idea of joint activities of Russia and Germany in the name of the future of Eastern Europe (an idea in the spirit of the secret protocol on the division of Poland). Von Müller's book "Germany and England" was supposed to refute the claims of the "Atlantic Empire".

Against this background, works such as Alfred Stange's "Schleswig Cathedral and Its Frescoes" looked like a funny scientific curiosity, and not an ugly product of military propaganda. In this book, the author erroneously attributed the frescoes of the cathedral to the Old Germanic period, although many of them were painted much later.

But ideological work cannot in any way reduce the value of purely scientific research, which came out before 1945 from under the wing of the Ahnenerbe. Most of them were not published as independent books, but were published in scientific journals. These include the articles "Cimbri and runes. Studying the issue of the origin of runes" by Erika Trautmann-Nering, "Germanic social forms" by von Kienle, "Germanic values and guild traditions" by Siemens, "West. A study of the Indo-Germanic fire cult" by Otto Huth. Of course, in choosing topics and posing the question, these authors were forced to focus on pan-Germanism. The fact that Himmler personally presented Rudolf Till, the author of the Dictionary Study of Tacitus Agricola's Germania, with the original book from the estate of the Italian Count Balleny, did not at all diminish the value of this work. In this case, the Reichsführer SS showed himself on a good side, acting as a kind of "philanthropist", and Till's work was evaluated as an outstanding philological study even after the war. An indirect result of the patronage of the Ahnenerbe was the appearance of the philological work of Julia Kershensteiner "Plato and the East", which, although not published

not in a single book series "Heritage of the Ancestors", but saw the light after the war in Stuttgart. In the 1950s, Franz Dirlmeier claimed that it was written only thanks to the generosity of the Ahnenerbe. During the war years, Kerschensteiner was a graduate student of Dirlmeier and, on his advice, like Till, Krause and Jankuhn, she continued her "quiet" work in Himmler's research society. This "quiet" work is repeatedly cited as an argument for the beginning of active cooperation with Ahnenerbe. Heinrich Himmler turned a blind eye to Althaus's free-thinking works such as *The Out-of-Roman Peace*, *Italy and Rome*, which were printed even before the start of the war in Holland.

In complete contrast to the scientists, free from prejudice, were such researchers as Plassmann, who imprinted on the Ahnenerbe not only the "think tank" of the SS,

212

but the "witch laboratory" of Nazism. The editor of "Germany" has always adhered to a racial and conquest policy. At the same time, if at first he tried to give his journal an anachronistic German look, then during the war years he completely "forgot" about his positions. He began to reveal in himself a penchant for folk history, gradually turning into one of the leading Nazi propagandists of history (naturally, in the appropriate understanding of this science). In October 1940, he published an editorial in Germany, "The German Mission and Ways to Fulfill It," in which he based his conclusions on the examples of the Germans and Romans, not forgetting to criticize Marshal Goering, who constantly bombed England. Gradually, this, so to speak, researcher moved away from the topics of "the end of the war against England" and "Bolshevism in the Baltics", trying to deal with issues of a religious and mythological nature. His book *The Yearly Cycle*, dedicated to struggle, death and blood issues, according to Sievers, could contribute to the transition from Christian positions to Nazi worldview thinking and should be recommended for Volksdeutsche displaced by the Reich Commissariat for the Strengthening of the German Nationality. Plassmann then developed an anthology of German historical themes, which he offered to all publishers for publication. They covered events in the life of the German people over the past 300 years. After the war, Plassmann claimed that he had never been an anti-Semite and even allowed himself to make critical remarks about the anti-Semitism of the Nazis, and in the swastika, according to him, he saw only an ancient Germanic symbol. The pinnacle of the absurd activity of Hauptsturmführer Plassmann was the work "Honor as a duty put forward by history." The name itself was a cunning play on the SS motto "My honor is my loyalty", but after the war, Plassmann flatly denied this. In the preface, he spoke about "traditions and people", "the German imperial myth" that lived in the German soul, about "the development of the Eastern space" and the "Führer of the German people", who with an iron hand decided the judicial issue. Himmler, who read this book, said that the author took the path of unnecessarily complex parallels. After the collapse of the Reich, Plassmann was never able to become a historian and realize his passion for the Middle Ages. His work *Princip and Populus: Retinue in the Structure of the Ottonian State*, published in 1954, was heavily criticized because it echoed the Nazi idea of "leader and retinue". The Nazi past could not be forgiven him, and therefore, even at the end of the 50s, he did not return to teaching, although such talented medievalists as Gult Boyman and Walter Stach often quoted him.

213

- =

----- = ----- 5... - \_----- - \_-----, = - \_-----

-- s -- 1 b \u003d - - - - - ish \u003d \_ \_ \_ \_ \_ = - - - - - . O o O O O i a a t l h slale ar AAA SCHE se A a  
DANIA AND ROV

A greater mystery than I. Plassmann, whose thorny ploy in the early 1930s could hardly have predicted. was Walter Wüst. A Munich scientist who, trying to save the Ahnenerbe from the



lya dilettantes, took on the responsibility of leading the research society, could not prove himself during the war as a researcher. He was a professor, and when in 1941 he became a rector. then he read more than conservative lectures at the university. which were more reminiscent of the old academic style. Wüst himself was not a professor of the Ernst Krick type, whose maxims were used abundantly in Nazi ideology and propaganda. With Wüst, everything was much more complicated. his command was extremely contradictory. On the one hand, we see a young talented scientist who achieved early scientific recognition. His first scientific contribution was a comprehensive etymological dictionary, in which Wüst was very critical in his selection of sources and literature. On the other hand, we blame an SS functionary who quickly rose through the ranks and even almost broke with his academic activities. He was osszavstno devoted to the regime, in which he played far from the last role. C. full side. Wüst was the initiator of the cleansing of the "Heritage of the Ancestors" from amateurs (Wirt, Ruppel, Grönhagen). He developed close ties with such talented conservative scientists. like Dirlmaner. Altheim, Till, Lehmann. Ebel. Krause. On the other hand, Wüst was an SS officer who selflessly served the Reichsführer and regretted in 1941 that important philosophical manuscripts had ceased to be printed. Many of his colleagues, for example, the same Krause, readily defended him after the war, stating. that he tried to prevent publication of works that came from the pen of dubious authors (especially since Krause himself did not publish a single work during the war years). In light of this, it is more than surprising that the name of Wüst was next to the name of Plassmann in the list of those who were supposed to be engaged in ideological and propagandistic support of military policy. Perhaps decisive here was the fact that Wüst was commissioned to prepare a commemorative edition dedicated to Reinhart Heydrich.

During the funeral of Heydrich, who died at the hands of the Czech partisans, Himmler delivered a pompous speech at his grave. In a personal conversation with Wüst, Reichsführer's assistant Rudolf Brantl stated that this was the best speech that such an occasion could give. Wüst went even further, deciding to immortalize it as an example of a brilliant funeral oration in terms of literature and style. His idea was VOL. in order to "eliminate injustice in relation to the light share of the slain, who possessed a rare

214. oomen Y ln - g one, TE vm mine it m =. whale: d mt = va ala o dn och ——— yyy = [— we == = = s ———  
= , ----- . == -b \u003d\u003d resp.

instinct to find and liquidate the enemies of the party and the state. How we see. Wüst himself did not disdain National Socialist journalism. He immediately picked up six speeches (in 1943 he expanded their number to seven). which included the notorious speech of Himmler and the sayings of Heydrich. In the afterword to the commemorative edition, Wüst wrote pathetically. that he was trying to "comprehend eternity" with the help of a scientifically verified faith (!!!) in the Germans, Germans, Aryans, Inlog Germans as a source of vital energy (typical style of the "German scientific action"). Reichsfuehrer SS, with whom Wüst discussed commemorative edition, advised the professor to publish the Se-imperial Protector of Bohemia

and Moravia, died at the hands of the Czech riyu of the works of Indo-German partisan thinkers, which would have opened with Zarathustra, Buddha and Pericles, and ended with Frederick the Great, Fichte and Nietzsche. All this was to be spiced liberally with anti-Smith and racist quotations from Hitler. The pamphlet “Japan and Us”, which was a speech by Standartenführer Wüst at the opening of the German-Japanese Society on April 30, 1942, demonstrated a completely dubious scientific character. It had nothing to do with science and was full of ideological and political phrases.

After the war, in 1964, Wüst reported that disciplines such as the study of symbolism, under his supervision, developed in a strictly scientific direction (which researchers now very much doubt). He resembled some mutually communicating vessels: having acquired scientific fame in his youth, he hit politics; becoming an SS functionary, he tried to give Ansnerbe an academic status. Moreover, he was clearly aware that the status of an academic structure gave much more than its academic content.

The "protective" function of the Heritage of Ancestors, which Yulia Kershensteiner allegedly used, is also undeniable. In this case, one can agree with the conclusion of the Helmut Lehmann commission that SS experts always wished for reality. Teaching activity has always been mixed with politics. Gakzhe bespo

Reinhard Heydrich, chief of the RSHA,

215

Shl

\_\_\_\_\_ - \_\_\_\_\_ we ia and \_\_\_\_\_ - \_\_\_\_\_ - ' = zh - " = and from laa - 1-1 annin - 1-1 11 ini l and 1 Shin and NI.

It is a fact that during the war years behind the facade of humanities research were hidden racial and medical studies, which were based on the natural sciences.

During the Second World War, great political importance was given to racial studies, which within the SS were designated as a separate science - "racial science". Himmler had long been fond of issues of racial politics - now such a need was dictated to him by the post of imperial commissar for the strengthening of the German people. Therefore, it is not surprising that such tasks were often set before the "Heritage of the Ancestors": the interest of the Reichsführer SS in biological anthropology grew from year to year. The former poultry farmer tried to develop and introduce new forms of conservation and selection of the German race. His thoughts about the cleansing of the race were rooted in the idea of "getting rid of non-Aryan" (originally Jewish) blood. The Lebensborn selection association was the other side of the coin of the Auschwitz-type extermination camps. Initially, Lebensborn was supposed to help unmarried women give birth and raise children. Himmler's personal physician, Kersten, led him to believe that the "producer fathers" of these children should have been exclusively outstanding and racially complete men. These functions were supposed to be assigned to them after the end of the war. The reproduction of German man went beyond all conceivable limits - the moral aspect was completely absent in this idea, it was dominated by pure biologism. Himmler, himself the father of two illegitimate children, entrusted the development of this selection and political project to the Ahnenerbe. Many drew attention to his pornographic accent, which, despite the hypocrisy of the layman in the Third Reich, was inherent in Heinrich Himmler. The head of the SS, relying on genetics, even tried to act as a theorist of sexual relations. He was inspired not only by rumors about artificial insemination of women allegedly carried out in the USSR. The most vivid fantasy on this topic, which cannot be considered normal, was his idea that in ancient times the Germanic peoples had a ritual to give girls for marriage to the village, where they underwent initiation, mating with rural youths on the graves of their ancestors. .

The tasks that Himmler set in this regard were not so much absurd as perverted. He personally ordered that Ahnenerbe cooperate with Lebensborn in the framework of the study of the topic "Legal Aspects of Ancient Germanic Rites in the Field of Marriage". This outwardly innocuous topic was supposed to promote the emergence of illegitimate children. Himmler himself flatly denied the tradition

216

\_\_\_\_\_ „== -...[=[.....-[S[s[Sch-----=.===-----.

The rational view is that among the illegitimate children there are an equal number of talented and mediocre children. Wishing to introduce his thesis to the masses, he ordered that a study be prepared in the "Heritage of the Ancestors" with a long and strange title "The Lives of the Great People, to whom Germany and Europe are indebted, who had an illegitimate origin, or were late children - we are in large families. Following his delusional ideas and subjective sympathies, he tried to grow in Lebensborn a type of person who had a Greek nose, and Ahnenerbe had to explain why this type had a Greek nose and where

he appeared in Germany. He even suggested recruiting into the Waffen SS people with just such a profile, which should have made it easier to study their physical and mental STIC characteristics.

At first, the Ahnenerbe was supposed to study this issue together with the SS Main Directorate for Race and Settlements. Despite the fact that the Ahnenerbe had good potential, its racial developments did not become widely known. This was facilitated by the fact that at that moment in the SS there were already a sufficient number of specialists engaged in such work. We discussed the complex relationship between Ruskha and Heritage of Ancestors at the beginning of our book. The result of numerous organizational changes was that by 1939 the Ahnenerbe was able to acquire the already existing department of biology, headed by the Austrian Walter Greite. But this structure could not become the center of the embodiment of the selection ills of the Reichsfuehrer SS. The reason for this lay not at all in the fact that he did not understand the tasks assigned to him - he defined them quite in the SS style: "the struggle for existence, connected with questions of selection, the interaction of heredity and the environment." Greite fell out of Himmler's sight after he carried out the successful unification of German biologists into the "Imperial Biology Association". According to his colleagues from the Ahnenerbe, Greite lacked many human qualities (which they did not specify), and therefore in 1942 he was removed from his post. Since that time, the department of biology, which from the first days of its existence was recognized as "military significant", remained without a head. As a replacement for Greite, the professor of biology Roland Weber, who was the head of the "Imperial Biology Union", was considered. But the real fate of this post began to be discussed only at the end of February 1944, and then it was decided to postpone this issue until the end of the war.

In order to somehow get out of the impasse, in 1941 Ahnenerbe moved closer to the Institute of Genealogy and Demography. Kaiser Wilhelm, who operated at a research psychiatric Munich

217

ahh -. And. -- sha — gang an pa

— =

society. The director of the institute, Professor Ernst Ryudin, one of the initiators and developers of the law on the prevention of hereditarily sick generations, seemed unworthy to Heydrich to be accepted into the SS, and therefore the relationship between these characters did not work out. The Ahnenerbe's lack of experience in conducting any kind of racial research led to popularizers rather than scientifically trained personnel predominating in the relevant departments. Dr. Otto Rössler, a fanatical Nazi from early youth, worked as an assistant to Otto Huth in the Department of Indo-Germanic Religion before the war. Gradually he became interested in racial issues. In 1943 he became head of the North African Culture Department. But since this structure existed only on paper, the only thing he did was to prepare the collection "The Race and Religion of the Canarians", which never saw the light of day.

Meanwhile, back in September 1942, Himmler ordered that the "Heritage of the Ancestors" establish close ties with the gypsies! Yes, yes, with the gypsies, who were driven by the thousands into concentration camps. When Himmler was struck by a new "brilliant" idea - the gypsies were the direct descendants of the ancient Indo-Germanic ethnic group (this idea was once expressed by Wust!). But here the Reichsfuehrer divided the gypsies into Indo-Germanic descendants and asocial gypsy hybrids, who, according to his views, were subject to complete eradication in the German environment. He believed that the positive, "Aryan" gypsies, had to be settled. To confirm this more than dubious assumption, the orientalist from the Heritage of Ancestors had to study the language and customs of the gypsies. But Christian then worked hard on his dissertation, and therefore instructed his assistant Knobloch to carry out all the necessary work. In the camps, in conversations with gypsies, Knobloch encountered insurmountable difficulties.

(The easiest of them was their unwillingness to communicate with the SS about their religious ideas). As a result, the work stalled and slowly came to naught.

The same was the case with the study of the "full Venus" figurines from Wisternitz and Willendorf. In the autumn of 1941, Himmler discovered images of these figures in one of the Italian publications. Symbol-

'The Willendorf Venus' is a female figurine made of dense fine-grained limestone. 11 cm, aurignac. Found in Austria, in the town of Willendorf on the left bank of the Danube in 1908. Stored in the Vienna Museum of Natural History. This figurine is still very far from a real resemblance to the human body. All "Paleolithic Venuses" have common features: enlarged hips, abdomen and chest, lack of feet. Primitive sculptors were not even interested in facial features. The task of the first sculptors was to create a generalized image of a mother woman, a symbol of fertility and the keeper of the hearth, which they successfully achieved.

218

Historical sculptures such as the Venus of Willendorf and the Venus of Lossel were of great interest to Heinrich Himmler from a racial point of view. Based on the similarity of the ideals of the primitive woman, Himmler suggested the existence of a close relationship between many tribes of antiquity.

licking the female essence, they were depicted with large hips and buttocks, clear signs of pregnancy. Having familiarized himself with the image of primitive Venuses, the SS Reichsfuehrer immediately suggested that since different peoples had a similar ideal of a woman, there must have been a certain connection between the primitive tribes. He instructed Ahnenerbe to create a map showing the locations of the finds of the Paleolithic Venuses. Here he was driven not at all by archaeological interest. Having found similar products among a number of African tribes, he wanted to prove that they did not always live on the Black Continent, but were forced out of Europe by some circumstances. As such, he assumed climate change, the onslaught of the "Aryan" Cro-Magnons (!) Or other northern tribes. Himmler's idea was simple: he hoped to obtain evidence that the Negroid race in ancient times lived in more northern latitudes, but in the course of the "struggle for existence" was pushed south by the Nordic race. This was supposed to show the clear superiority of the race of the northern masters over the dark-skinned tribes. He was so carried away by this idea that he even believed that the appearance of his idea would be a milestone in the history of racial research. The comments of the Ahnenerbe functionaries turned out to be more restrained and less optimistic. Otto Huth almost immediately reported that the figures of Venus are ideals, and not at all a reflection of naturalistic ideas about man, and therefore could not indicate the pomp of the North African-

"219

sky women. But in order to somehow support Himmler's idea, he reported that, according to the conclusions made in 1937 by Leonard Franz, in the Neolithic period there could be some kind of cultural relationship between the tribes of South-Eastern Europe and the tribes of Western Asia. The answer of Dr. A. Bomers, who personally excavated the Lower Wisternitz site, was even more restrained. He emphasized that he did not see any conditioned connection between the figurines from Wisternitz and the rest of the primitive Venuses. Wüst decided in January 1942 to make a banal reply in which he said that since it was impossible to carry out field work in Africa during the war years, he would prefer to deal with this issue after it was over. As an alternative, he suggested that anthropological research should be carried out in the POW camps, which could confirm the authenticity of Himmler's thesis.

Only one person managed to give hope to the Reichsfuehrer SS with his recall. It turned out to be the ethnographer Bruno Beger, who not only agreed that the figurines of Venus should be used to recreate a true picture of the Ancient World, but even established

on the basis of their "study" family ties between Jews and African tribes! This conclusion actually eclipsed Venus themselves. "The connection between the Hottentots, North African and Near Eastern tribes is undeniable," Beger wrote in his review. "Among Jews, there is often a strong development of the gluteal muscle, which reminds us of the bodily constitution of the Hottentots and Bushmen. It can be assumed that, in addition to the Eastern and Near-Asian races, Negroids were also reflected in the Jews. Beger was not limited to just "scientific" conclusions, he believed that it would be advisable to study the bodily constitution of the Jews who were in concentration camps and ghettos.

It was the energetic Beger who pushed forward the racial studies that could not have been started in Ancestors' Legacy. This researcher began his activity in the SS Headquarters for Race and Settlement, where he developed ideas that he then presented in a review to Himmler. During the reorganization of RUSHHA, which took place in 1937, he was transferred to the personal headquarters of the Reichsführer. In 1938-1939 he participated in the Tibetan expedition of Ernst Schaefer. As an anthropologist student, he was responsible for the collection and processing of ethnographic material. Like Schaefer, in 1940 he finally moved to the Ahnenerbe. Here, unlike many employees of the natural science departments, he was favorably distinguished by his long-standing acquaintance with Heinrich Himmler. Working in the Department of Central Asia and Expeditions, created personally by Schaefer, he was engaged in the processing of Tibetan finds, for which he was

220

signed to the Waffen SS and received a reservation, saving him from the front. In parallel with this, he defended an ethnographic dissertation in Berlin, which he wrote under the guidance of the prominent scientist Ludwig Ferdinand Clauss.

But in Ahnenerbe he realized himself not as an ethnographer, but as an anthropologist. As early as 1942, the Progressive Plan for the Neutralization of the Russian Race was developed at the Headquarters of the High Command by the Berlin professor Wolfgang Abel. According to this plan, the population of Northern Russia had to be Germanized, and the rest to be evicted to Siberia. In 1943, Bruno Beger, who took part

in the Tibetan expedition of Schaefer

year after examination of 7 thousand

Vietnamese prisoners of war at the request

Schaefer, Bruno Beger was supposed to take care of his refinement. The imperial leader of the research society, Sievers, supported this proposal (apparently, he hoped to transfer the Abel research complex to the Ahnenerbe). He himself was firmly convinced that the majority of Russians were the result of the influence of the European component on the Mongoloids, but on the other hand, he agreed that some of the Russians retained an undoubted relationship with the Old European group. Such clarifications were needed not only in order to make them science-intensive, but in order to use part of the Russian population as a labor force after the victory of Germany.

But before embarking on the implementation of the "Russian" project, he needed a lot of research, primarily medical. At that time, the Strasbourg professor of anatomy August Hirt worked on the Ahnenerbe (it was at his request that 150 Jews were destroyed in Auschwitz for anatomical purposes). In May 1943, Sievers wrote to Himmler's assistant Brandt that, according to Obersturmbannführer Eichmann, there was "suitable material in Auschwitz that allowed appropriate anthropological research to be carried out." On June 6, 1943, Bruno Beger went to a concentration camp to take anthropological measurements. At the same time, he used his presence in the camp to do something else: the study of Soviet Asians, as he called them, "Mongols" (he found only four in Auschwitz). After the war, he showed

221

that he, as one of the few SS specialists, was "struck by the anthropological diversity of the Jews," which he first encountered at Auschwitz.

Beger managed to make a breakthrough - he became the main expert of the Ahnenerbe on issues of racial and anthropological studies. In the autumn of 1943, he tried to carry out his old project again - to investigate "foreign" races under military conditions. He himself proposed to Himmler to send his former supervisor L.F. Klaus to the front, so that he could study how the various races manifested themselves in

Cover of Ludwig's book combat conditions. In the future, these conclusions would be taken into account when developing military operations.

The fact that the student was going to send his teacher to the Eastern Front was the result of one delicate situation from which Beger tried to get out. The fate of Klaus was prepared for all public figures who naively believed that alone, without half-support and agreement with the party, they could correct the dominant ideology. Klaus, hunted down by the dogmatist Rosenberg for his unorthodox views on anthropological questions, was forced to leave the University of Berlin; his writings were not published anymore - moreover, he was even expelled from the NSDAP. It should not be forgotten that at the same time he remained a very famous person who continued to adhere to racial ideology. In 1921, at the age of 29, he published a translation of the Edda, which was then frequently quoted in numerous nationalist and Nazi writings. In 1932, he drew attention to himself by publishing the book Northern Soul. An Introduction to Racial Psychology.

Outwardly, it seemed that this book replicated the generally accepted views of the Nazis about "Nordic superiority." Indeed, one could read about the "northern superman" in it, but the ideas set forth in it turned out to be somewhat different than those that were laid down in the basis of the ideology of national socialism. First, the author attributed to the obscure term "soul" a much greater biological meaning than the Nazis allowed themselves. Secondly, he interpreted the concept of "Nordic" very figuratively. "Nordic" was for him a synonym for

222

And

red, sublime and noble:

he did not even rule out the possibility of meeting Hosche un Eee[e of the "Nordic type" in the southern latitudes. and In his book he did a heretical for Narashev Fila

The Cysts' conclusion is that he ranked not only the Arabs, but in general the entire Semitic group, among the "Nordic type". In the next book

Sen

Bg. Bobik Zegin kif

"Race and Soul", which was published in 1934, while he explored the national and international rational psychology. Klaus repeated his Manichaeian play of shadow and light. He

again did not extend the notorious Nordicism exclusively to the German world. aah yaw taava 1993

Having lived for a long time in the East among the Bedouins, Klauss described his meeting with the Moroccan Jews, who, in his opinion, "traveled to eternity, acquired the Nordic style."

It is not surprising that such views were flatly rejected by the leadership of the NSDAP and the "prophets of the Nordic race." For the inconsistency of his personal views with the party doctrine, Klauss was expelled from the party. It happened on March 28, 1941, during a dispute with Rosenberg in Frankfurt. From that time on, Klauss' life was in danger; Rosenberg usually did not forgive such liberties in the sphere of ideology. Klauss had only one visible way out: to repent and go over to the side of the dogmatic Reichsleiter. Book cover and flyleaf

In this situation, Himmler went for L. Klaus "Race and Soul" a risky step. He wrote a letter to Martin Bormann, in which he took the side of Klaus and attacked the party plebeians with criticism. His main argument was that, despite some discrepancies between Klaus's views and the doctrine of the NSDAP, he, as a scientifically established person, should not be included in the camp of the enemies of the party. Caught between a rock and a hard place, Klauss had better go to the front, where Beger suggested that he study the fighting qualities of various races. At the end of 1944, both - both the teacher and the student - were placed at the disposal of SS Standartenführer Kurt Egger. But it turned out that in conditions when the Red Ar

223

— — -ÿÿ = ÿ ÿ — ÿ = ÿÿ.

mission developed a victorious offensive to the West, the study of Russian soldiers is more than problematic and unsafe. Therefore, it was decided to send researchers to the South-Eastern Front in order to study Tito's partisans in the Balkans. The result of these developments was to become the "Rules for the exploitation of alien peoples." They planned to answer several fundamental questions: how do foreigners see Germans and what do they think of them? how do the Germans themselves see foreigners?

We can safely say that racial psychology was not some new branch of science. Rather, it was a repetition of old Nazi prejudices. At least the conclusions drawn spoke of this. The inhabitants of the Balkans Beger and Klauss attributed to the type of people who bore the oriental imprint. Therefore, they argued, power in this region should be established firmly and even harshly, as the Turks used to do.

Returning from the Balkans, Beger again took up the study of Soviet prisoners of war from Central Asia, in this case, the anthropological measurements were no longer carried out by him himself - this was entrusted to the anthropologist Rudolf Troyan. In June 1944, this activity was continued in the Höftling women's concentration camp and the Asian SS formations. Summing up the racial studies of the Ahnenerbe, it must be said that they not only had no scientific value, but also did not give any practical results.

Ethnographers today argue that the applied racial studies of Beger, Klauss, and Troyan could never produce valuable results, since they were themselves Nazi pseudoscience. The constant use of "race", "Jewish", "Aryan", "folk", "racial soul" borrowed from the ideology of Bonyaty, to a certain extent led to blindness, the victims of which fell Ahnenerbe anthropologists and ethnographers. Their research was closely connected with the activities of Ernst Schaefer. Returning from Tibet, he began to get more and more control over natural science research in the Ancestral Heritage. There are still discussions among historians on the question: were the "exact sciences" in a vacuum of racial delusions and prejudices, or did the Ahnenerbe scientists manage to achieve quite interesting results in this area? It is hardly possible to answer this question without getting to know the personality of Ernst Schaefer better.

In August 1939, returning from Asia, E. Schaefer, due to his membership in the SS, was appointed responsible for the implementation of special assignments. He had to, together with his team, pro-

penetrate the USSR into Afghanistan and do everything possible to

224

drive the British out of their traditional "bastion"! The idea of this extravagant enterprise can be understood only when one becomes more familiar with the entire complex of Nazi diplomacy. In order not to tire the reader with lengthy expositions that have only an indirect relation to the topic of the book, let us outline in a schematic way the circumstances that led to the sleazy adventures.

The Nazi leadership attached great importance to this country, since, firstly, Afghanistan had an advantageous strategic position. It was a convenient springboard for the invasion of the "pearl of the British Empire" - India. And secondly, Germany lacked strategic raw materials and hoped to use Afghanistan as a source of supplies for the German military industry.

German capital actively sought to strengthen its positions in the countries of the Middle East. Having begun an active reorganization of the German economy on a war footing, the leaders of the Third Reich paid great attention to building up strategic reserves. But in the first years after Hitler came to power, German-Afghan relations were rather cold. The turning point came in 1936, when a number of major Afghan leaders visited Berlin, and a four-year plan for the development of the military industry was adopted in Germany. Since that time, the government of the Third Reich began to demand from the German monopolies an active penetration into Afghanistan. Three groups formed in the Afghan government: isolationist, pro-British, and the so-called "young group", which prefers to orient itself towards Germany. By the beginning of World War II, this group became dominant in the Afghan leadership, which also helped to strengthen the position of the Third Reich in Afghanistan. At the head of the "young" was the president of the Afghan National Bank, Abdul Majid.

Germany's economic relations with Afghanistan during this period were closely intertwined with political goals, and in a number of cases Germany deliberately went to economic costs. In fact, it paid for all Afghan raw materials at prices 30-40% higher than world prices. In this way, Berlin hoped to turn Afghanistan into its main ally in the East. German firms opened representative offices in Afghanistan, Germany supplied equipment for the Afghan industry and sent highly qualified specialists to the country. Engineers from the Organization Todt built roads, reconstructed dams and bridges in Afghanistan. The German leadership has developed a grandiose project for the creation of the Berlin-Kabul airline, the opening of which

205

## 8 Shreich's Occult Myth

swarm took place in 1938. Berlin paid great attention to obtaining concessions for the right to develop the mineral resources of Afghanistan. The success of German industrialists was obtaining concessions for the development of deposits of iron ore, copper, tin, lead, nickel, silver, gold, coal and lapis lazuli. The passive position of London contributed to the strengthening of Germany's positions in Afghanistan. The Soviet Union provided more active opposition to German penetration. On August 4, 1939, the "Agreement on the regulation of trade and payment relations" was signed between Germany and Afghanistan, which opened wide opportunities for the German commissioners to influence various aspects of the country's socio-economic development. Thus, the German fascists managed to win strong positions in Afghanistan, and the Afghan leadership preferred to orient itself towards the Axis countries.

Germany paid much attention to the indoctrination of public opinion in Afghanistan. A significant place in Hitler's propaganda was occupied by theories about the general



The Aryan origin of the Germans and Afghans One of the factors that ensured the success of Nazi propaganda was the appeal to the religious feelings of the Afghans. Germany took an active part in the opening of educational institutions in Afghanistan. The Nejat high school in Kabul has become the pro-lagandist center. The Germans actively promoted the German way of life in Afghanistan. Serious attention was also paid to radio propaganda. The Afghan government tolerated the activities of German propagandists. This was due to the fact that it pinned hopes on Germany in the modernization of the Afghan army and

economic recovery.

In the second half of the 1930s, German agents sought to turn the territory of Afghanistan into a base for espionage and subversive activities directed against the British Empire.

The Afghan army, in terms of equipment and combat training, was at a low level and was not a strong backbone of the state. This situation compelled the Afghan rulers to seek help from foreign powers, primarily from Germany. In the second half of the 1930s, a group oriented towards Germany was formed in the top military leadership of Afghanistan. The Third Reich provided Afghanistan with military loans that were important for the rearmament of the Afghan army. With the help of German officers who worked at the General Staff, the reform of the Afghan army was launched, German military advisers penetrated the Afghan post office, telegraph, telephone, carried out

226

azrophotography of the area, took an active part in the modernization of roads, especially in the northern provinces bordering the USSR.

In order to achieve at least partial implementation of the trade and credit agreement of 1939, the Germans turned to the USSR government with a proposal to organize the transit of goods through Soviet territory. Due to the fact that the issue was resolved only in the middle of 1940, the German-Afghan trade turnover was insignificant. Germany supplied Afghanistan mainly with radio equipment, glassware, and chemical goods, while Afghanistan supplied cotton, wool, raisins, and mica. The Germans mainly imported goods of insignificant value. Among them, there was no weapon, which before the war was the main item of Afghan imports. As before, the Germans went for a significant increase in prices for Afghan raw materials. Warring Germany lacked many strategically important materials. Therefore, the German fascists sought to purchase the maximum amount of raw materials from Afghanistan and tried to obtain new concessions from the Afghan government. In the autumn of 1940, the Germans again raised the issue of restoring the Berlin-Kabul airline to the Afghan government, but the Afghan authorities refused to organize air communication. After Hitler's final decision to start a war with the USSR, Germany began to gradually curtail its economic ties with Afghanistan. German-Afghan trade was effectively reduced to zero.

The aim of Operation Amanullah was to bring to power in Afghanistan a fully obedient government to the Axis countries, which would provide the necessary assistance to the invasion of British India. The author of the operation plan was W. Gentig, who hoped that cooperation with the USSR would allow Germany to launch subversive operations against India. As early as the summer of 1938, Shami Pir, a follower of the Sufi brotherhood al-Kaliriyya, arrived in South Waziristan and, on the instructions of Gentig, tried to organize a campaign of Eastern Pashtuns against Kabul and overthrow King Zahir Shah. Although this goal was not achieved, the performance of Shami Nir led to an aggravation of Anglo-Afghan relations, since in Kabul it was believed that the British inspired the action of the tribes.

The German victories in the outbreak of the war further raised Germany's prestige in Afghanistan. Meanwhile, the emerging German-Soviet cooperation caused alarm in the Afghan ruling

circles. The trip to Berlin of Minister of Foreign Affairs V. Molotov caused serious concern, as the government of Afghanistan

227

it was seriously feared that the Soviet Union and Germany might agree on the issue of restoring Amanullah Khan to the Afghan throne. The Afghan government even began to take vigorous measures to strengthen its strategic positions in the north of the country. In order to attract the Afghan government to its side, Germany from the first months of the war began to vigorously strengthen ties with persons from the Germanophile group. At the end of June 1940, the German representatives negotiated with Abdul Mejid, who hoped to expand the territory of the country with the help of the Third Reich and supply the Afghan army with modern weapons.

With the outbreak of World War II, changes were made to the Amanullah plan. The main calculation was now made on the forces of invasion. It was proposed to send a special corps to Afghanistan from the territory of Soviet Turkestan, which could only be done with the consent of the USSR. Ribbentrop imagined that the signing of a non-aggression pact between the USSR and Germany would create the basis for Soviet-German cooperation on the issue of returning Amanullah to the Afghan throne. But these plans were not destined to come true. The government of the USSR not only did not provide any assistance to Germany, but also informed the Afghan government about the German plans.

As a continuation of the Amanullah plan, the German special services considered the Tibet operation. This operation was aimed at creating a "large center of unrest" on the Afghan-Indian border. As in the case of the Amanullah plan, Berlin relied on assistance from the Soviet Union. Only the unsuccessful completion of the negotiations between V. Molotov and the German leaders in the autumn of 1940 forced the officials of the German Foreign Ministry to reconsider their plans. Such was the background of the adventure in which Ernst Schäfer was to take part.

So, back to the Ahnenerbe. The shock group of 30 people, which was to be formed in the depths of the Ancestral Heritage, was assigned the most significant role in this operation: here they were to arm several thousand people and raise the Tibetan army against British rule in India. Without military support, the liberation of Tibet and Afghanistan from British domination was hardly possible. Schaefer, Beger, the representative of the German company ACEA in Calcutta, Josef Gössling, had to undergo two months of training in SS military camps. The course of their training included familiarity not only with light small arms, but also with grenade launchers and heavy machine guns.

228=

A diorama dedicated to the life of the Tibetans, and anthropological casts. Components of the Tibetan exhibition in the "House of Nature"

But before the young specialist in Tibet began to undergo training, he received a fair amount of head-washing from Himmler: the chatty Schaefer accidentally told the chief of army intelligence, Admiral Canaris, about the secret plans of the SS. Himmler was beside himself with rage. Schaefer was saved from imminent reprisal only by the fact that he was the favorite of the Reichsfuehrer. It all ended with a stern reprimand and a hint that, by his irresponsibility, Schaefer almost brought the most important political tasks to the brink of failure.

Meanwhile, in Moscow, the question of the expedition of Schaefer and his people was not resolved in any way. In January 1940, Schaefer boldly declared that his group, with an abundance of money and his intuition, could set out as early as September, in order to cross the steppes and deserts of northern Tibet by December of that year. Then, according to him, at the beginning of 1941, he "could start military operations against the British. But then the plans completely changed (as we wrote above). It is possible that

229

gaa r Ir E + shy son Vr CHE

Schaefer's talkativeness served as the reason for this, and rumors of a secret SS expedition reached Rosenberg, who did everything possible to thwart it. In April 1940, when the training dragged on and the group itself was transferred to Dachau, Schaefer realized that his plans were not destined to come true.

But furious, the researcher did not want to leave unsalted slurping. Simultaneously with the organization of the Tibetan-Afghan operation, Schaefer received the post of head of the department of Central Asia and expeditions in the Heritage of Ancestors. The new structure occupied the entire third floor of the Munich residence Ahnenerbe on Widmemeier Strasse. Schaefer was pleased, because a few months earlier he had unsuccessfully tried to organize an exhibition in some museum or university dedicated to his expedition to Tibet. Over time, he attracted old comrades from the expedition to his department: Beger, the geographer Karl Wienert, the cameraman Krause, and many others. After the war, they recalled that in the Ahnenerbe they were attracted not only by high salaries or reservations from the call to the front, but also by the atmosphere of cordial camaraderie that the daredevil Schaefer was able to create in the expedition department. In fact, Schaefer's scientific work began only when he was able to establish close ties with Professor Tratz, who deftly presented his Salzburg "House of Nature" as a military significant structure.

Since 1943, the ambitious Schäfer unsuccessfully sought to expand his powers and scope. To do this, he tried to win eminent scientists over to his side: the Leipzig Tibetologist Johannes Schubert and the specialist in forest zoology Hermann Eidmann. The real success awaited him when, thanks to his collaboration with the world-famous researcher Sven Hedin, he was able to go beyond the narrow limits of the department and create his own imperial institute. The Institute of Central Asia and Expeditions was opened with great pomp on the 470th anniversary of the University of Munich, January 16, 1943. Sven Hedin! became not only one of the founders of the new structure, but also received an honorary doctorate in it. The new imperial institution stood, as it were, on three foundations: firstly, the Ahnenerbe, from whose department it grew, secondly, the University of Munich, and thirdly, the Imperial Ministry of Education, which supplied the Inetitut with budgetary funds. The Institute was the only anomaly organization in the history of Ancestral Heritage that so confused Schaefer that

' Sven Hedin is a Swedish archaeologist and Asian specialist who was a great admirer of Hitler.

230

after the war, he even stated that she had nothing to do with the Ahnenerbe!

Wishing to emphasize his importance, in February 1943, Schaefer, together with Tratz, opened a Tibetan exposition in the Nature House, part of which he presented as the results of his own expeditions. In August 1943, Schaefer received the medieval Mittersill castle in Pinzgau as his institute, which was rebuilt after a fire in 1938. Hedin was fundamentally against moving to a remote castle, and therefore decided not to formally join the SS scientific s.n. During the reign of the Institute of Central Time, talented Asians appeared in it, created by the forces of "Heritage newcomers: Tibetologist Helmut Hoffmann, ancestors" zoologist Bamann, botanist Volkmer Vareschi. It is noteworthy that "Jehovah's Witnesses" (in Germany they were called "Bible Interpreters") worked at the institute, whom Schaefer recruited in the Bernau hard labor prison and in nearby concentration camps. Surprisingly, despite their beliefs, representatives of this religious group agreed without any hesitation to go to serve in the SS. Thanks to budget support and the support of many academic organizations, the Imperial Institute of Central Asia has truly become the largest structure of the Ahnenerbe.

When Schäfer tried to make himself at home in Mittersiel, he was disturbed again. The initiative to turn to the young specialist again was dictated this time not by Himmler's personal sympathies, but by the military situation on the fronts. At the height of the Nazi military success, in early 1942, Schäfer was given a new "special assignment". Immediately after the German troops seized the oil fields near Maykop, Himmler gave the order to Heritage of the Ancestors to "thoroughly explore the Caucasus." A special SS expedition, created on the model of the Tibetan one, was to study the Caucasian region from a variety of points of view: anthropological, geophysical, zoological, agricultural. Since at that time the slogan "military use of the humanities" was raised on the banner, it was also planned that ethnographers and linguists would take part in the expedition,

231

#### Mittersiel Castle

The entire second half of August 1942 was held in Ahnenerbe under the sign of the preparation of a military scientific expedition to the Caucasus. The work of "Operation K" at that time exceeded in its scale all the planned activities. On August 18, Schaefer sent a request to Sievers regarding the scientific equipment of the expedition, the number of photo and movie cameras, ammunition, and much more. The list of vehicles alone he requested was more than impressive: for 150 people (mostly escort personnel), he requested 17 trucks and 14 RCU Volkswagens.

The forces involved in this titanic project were no doubt a manifestation of Himmler's scientific ambition; he wanted to profit personally from military successes, and therefore sent his favorite to this region. Schaefer himself, who studied the biology of the Caucasus, wanted to prove that it is a bridge between European and Asian flora and fauna. The order of the Reichsführer met his personal interests - he was eager to start the expedition as soon as possible.

Sievers and Schaefer were not embarrassed by the constantly deteriorating position of the German group of troops in the Caucasus. They used every excuse to hasten the beginning of the work of the "Sonderkommando K" (as the planned expedition was indicated in the documents). But the Battle of Stalingrad destroyed their hopes. After the surrender of Field Marshal Paulus, Himmler gave the order to stop preparing the expedition. As a consolation, he informed Schaefer that the payroll of "Sonderkommando K" would be meant for

232

future businesses. Schaefer took these words seriously, and only at the end of 1944 did it finally become clear to him that his Sonderkommando would never begin to work.

At this time, Schaefer was engaged not only in the preparation of the Caucasian expedition. In general, he and his people were responsible for the implementation of the following three tasks within the framework of the "Heritage of the Ancestors". First, it was planned to complete the establishment of the Imperial Institute of Central Asia at Mittersiel, where they were to focus on the processing of Tibetan materials. Secondly, Schaefer had a goal to make the institute the only center for organizing expeditions to Asia (this position was officially indicated by Himmler). In SS circles, more and more often they began to talk about Mittersill Castle as a training center, where participants in various expeditions were trained. It was even planned to buy the lands surrounding the castle in order to create a special training camp on them. And finally, Schaefer was entrusted with the function of general control over the course of all the natural science research of the Ahnenerbe, since Walter Wüst was not only overloaded with work, but also little versed in this field of knowledge. On May 16, 1943, it was decided that Wüst, while remaining the curator of the Ahnenerbe, would deal only with the humanitarian sphere, and Schaefer, formally a subordinate of Wüst, would control his own sector. But in fact, Schaefer was independent and did all the work on his own. This was facilitated by the fact that his institute was closely associated with almost

all natural science departments. He had no power over just three departments. These were the Geophysical Department of Skultetus, the Dowsing Department of Professor Wimmer, and the Speleology Department headed by Professor Brand. The latter task-setting structure was closer to the humanities departments of Schleif and Jankun than to the Schaefer Institute.

With a certain degree of certainty, we can say that in the last years of the Third Reich, Himmler personally set common tasks for the Ahnenerbe. He proceeded from the fact that in the struggle for the survival of the German people it is necessary to adhere to an autarkic (self-sufficient) policy, and therefore by all means it was necessary to overcome the weakness of agriculture and the textile industry. And again, the former farmer spoke in him: Schaefer was asked to create a department, who would have been engaged in the complex vo-

Ernst Schaefer after the war

d-YYMYOymy-s-s-g-gYuk-\_\_\_\_\_2

requests for the use of animal and plant resources. The head of the SS had been haunted by the idea for a long time — he wanted to restore the ancient German custom of mead making by all means. In 1941, he set the task for Oswald Pohl to produce “new German honey”. He almost immediately noticed that honey production during the war years could face a number of serious difficulties (honey was urgently needed for the sick and wounded). Instead, he introduced the idea of “crispbread”, which was unfairly forgotten. But Himmler let this remark fall on deaf ears (according to what today's nutritionists say, completely in vain). He was attracted by another thought: he decided to turn the horse not only into a vehicle, but also into food. Fascinated by the personality of Genghis Khan, Himmler discovered that the Mongols used as food not only horse milk, which they preserved and carried in saddlebags, but also used dried horse meat as food.

On this, the flow of "brilliant" ideas of the Reichsfuehrer SS did not dry up. Mindful of the sad consequences of the Russian frosts, he ordered the organization of Angora rabbit farms at the concentration camps, from the wool of which warm underwear for soldiers was to be produced (in 1943 there were as many as 31 such farms!). As a big fan of a healthy lifestyle, he ordered 10 hectares in Dachau to be allocated where the imprisoned priests could grow various kinds of spices; cumin, basil etc.

This whole complex of questions was the subject of research by Ernst Schaefer. But then he was more interested in only one thing - to disassemble and systematize his Tibetan materials. In order to free his hands, on November 1, he convinced the leadership of the Ahnenerbe to create a department in Lannach (near Graz) that would deal with plant genetics. It was headed by Heinz Brücher. Here they were engaged not only in the plant assortment of Tibet, but also in breeding new varieties of cereals that could saturate Germany and ensure her autarchy. But perhaps the most strategic intention of this department was research into vegetable oil. At the same time, a plant dissection department headed by the botanist Professor Pfol was established in February 1942. The Department of Botany was in close contact with the physicians who carried out experiments on humans. Together, the head of this structure, Standartenführer Freier, and doctors Rascher, Blome, and Holz tried to find a cure for cancer. The main direction of these works was the study of the effect of plant poisons on the process of growth of cancerous tumors.

234

What about Schaefer? After the failure of the Caucasian plans, he devoted himself entirely to animal breeding. Himmler was primarily interested in Tibetan dogs. He wanted experiments to be carried out on crossing old males and young females and vice versa. Such experiments attracted little Schaefer, and he entrusted them to his assistant, Dr. Peters from Stuttgart. Schaefer himself preferred to take up horses. Back in 1940 Icelandic ponies. One of the components Himmler spoke of Schaefer as part of a new breed of "wonder horses".

about the best SS specialist that Himmler planned to withdraw

in this area. In May 1940

Himmler wrote from a personal train

to his favorite that in northern tales he read about a red horse with a white mane, which possessed unprecedented strength. In Poland, where the Reichsfuehrer was at that time, he was struck by a brown horse with a white mane. He asked Schaefer to find out if there could be a connection between fairy tales and reality. Schaefer could hardly help his boss in this, since during the expeditions he did not see anything vulgar.

But Himmler did not calm down, he later came to the conclusion that a steppe horse could be useful for military and civilian purposes. In the autumn of 1943, he instructed Schaefer to create a "superhorse" on a wide genetic base of Eastern and Western Asian horses, which would not only be frost-resistant and unpretentious, but also ideally suited for soldiers and settlers.

Then he advised to cross the Przewalski's horse with the wild tarpan forest horse. As RSHA Sturmbannführer Wilhelm Höttl noted, the Reichsfuehrer planned to bring out not only the draft and pack horse, but also slaughter animals. But this case, even in spite of Schaefer's energy, dragged on for more than one month. Horses that were suitable for breeding were found only in September 1944, and then in Norway. Tratz and Schaefer immediately began to prepare for a highly inappropriate trip to Scandinavia at the time to obtain the necessary horses. At the same time, a train with Eastern European horses arrived in Poznań. But the selection was not destined to take place - the transport convoy was killed by partisans, and the horses fled.

235

The fact that Schaefer was Himmler's favorite allowed him to take - a position in the Ahnenerbe, in fact, equal in status to Sievers and Wust. Thanks to his lively enterprise and undoubted intelligence, Schaefer managed to rally under his leadership most of the natural science departments. At the same time, he was engaged in a variety of tasks, ranging from the selection of cereals and crossing dogs, ending with ornithology and the preparation of an expedition. But the actual military research bypassed him, in which he could not show himself in any way.

Himmler always showed an interest in the policy of armaments, and at a certain point this was reflected in the activities of the Ahnenerbe. If we talk about the military policy of the Third Reich as a whole, then one gets the impression that Hitler did not have any clear plan that he would adhere to. At the blitzkrieg stage, which lasted from September 1939 to December 1942, agriculture and German industry were not ready for protracted hostilities. This, of course, did not mean that the economic resources were exhausted, but then in Germany they lived under the slogan "both guns and butter". Changes did not come until February 1942, when Albert Speer became Reich Minister for Armaments. He tried to put German industry on a rational basis and finally create a "war economy". From now on, all extractive and heavy industries worked only for military purposes: Germany was preparing for a protracted war. In the fall of 1942, Berlin decided to use the concept of "qualitative superiority": if the Soviet side bet on quantity, the Nazis planned to make up for the loss with a quality military-industrial program. This principle was reintroduced when, in the autumn of 1944, the collapse of the German economy began to emerge.

What role did Heinrich Himmler play in economic and economic planning? It took the Reichsführer SS, like many party and state functionaries, a long time to understand that after the first failures on the Eastern Front, serious structural changes are needed in the German economy. Therefore, it is not surprising that until 1942 the natural science departments of the Heritage of Ancestors were almost never used in the interests of the military industry. Himmler, catching every word of the Fuhrer, decided to carry out the economic revolution himself when Hitler hinted at it. In July 1942 he enthusiastically declared to his personal physician that the principle of "quality excellence"

value and allows accumulating new production capacities. Since then, he has become more and more

used SS structures in the military economy, especially in the field of armaments. The most striking mistake of the Blitzkrieg period was the lack of manpower. Himmler decided to remedy this by using concentration camp prisoners in military production, not only in his own SS, but also in state and even private enterprises. The IG Farben concern was able to negotiate with the head of the SS to use Auschwitz. The number of prisoners working at the enterprises of the concern fluctuated depending on economic needs. According to the commandant of the camp Hess, in 1944 about 400 thousand people worked at enterprises of various forms of ownership.

Hitler's slogan of "qualitative superiority" referred primarily to the production of certain types of weapons. This alone explained why Himmler got involved in this field of activity. The German atomic project did not involve the Reichsführer SS. Taking part in the conference of the Imperial Research Council, which was held on February 26, 1942 in the Berlin House of German Science, he caustically remarked to the physicist Erich Schumann that his conclusions about nuclear physics as a weapon are pure theory, which has nothing to do with practice. He was more attracted to airplanes. Gradually, the SS became involved in organizing the production of this type of weapon, and in the summer of 1943 they even got control over the development of "secret weapons". Here Himmler applied his old tactic of gradual penetration into all spheres of life - now it came to the military industry. But the process of concentrating power in the hands of the Reichsfuehrer was not as easy as he had hoped. The Wehrmacht still continued to control rocket science, and the key figure in this area, Professor von Braun, although he became an SS man, remained loyal to the army. Himmler was able to obtain final control over rocket science only after the failure of the assassination attempt on Hitler, which was organized by army officials on July 20, 1944 of the year. In September of the same year, Obergruppenführer Kammler received technical and military leadership of the South and North missile groups.

The "wonder weapon" was supposed to inspire hope in the entire German people. After Norwegian saboteurs damaged a heavy water boiler in February 1943, and a year later the Hydra transport carrying equipment for nuclear research was sunk, the German atomic bomb could not be relied upon. They tried to find a way out in rockets. The V-1 was used against England on June 13, 1944, the more complex and effective V-2 was launched in September. But the rockets were late: after 10 thousand flying projectiles were lost on the German railways

231

Dov, it became clear that the war was lost. The German superweapon failed in its task of organizing aerial terror. It did not push the Allies to the possibly fatal invasion of Europe across the Pas de Calais. But nevertheless, even in some circles, there was still hope that "good uncle Heinrich would still arrange fireworks." On April 2, 1945, Martin Bormann wrote to his wife that he hoped that the Kammler project (production of jet fighters) would have the desired effect.

Perhaps because until 1944 Himmler did not manage to gain complete control over rocket science, he began to develop his "wonder weapon" in the depths of the SS. It is significant that he again fell for the bait of the zmarlatan: Colonel Schroeder-Strants of the Luftwaffe unsuccessfully tried to introduce his "radioactive apparatus" into the German aviation. Now he tried to enlist the help of the Reichsfuehrer SS. Himmler could not help but know that Hitler, at the suggestion of Speer, banned in May 1944 the development of any new types of weapons. Himmler decided to submit the "radioactive apparatus" not as a weapon, but as a means of possible combat action. In those days, for many, the word "radiation" was more of a sacred concept, killing, paralyzing than physical. Moreover, this miracle device was supposed to make it possible to search for mineral deposits (Himmler planned to use it for

oil exploration). He could not refuse the tempting idea to extract oil himself, especially when after 1943 it was sorely lacking! In June 1944, Colonel Schroeler-Strani joined the SS and began to develop his apparatus in the depths of the Ancestral Heritage. The search for hot shale entrusted to him with the help of his invention, of course, was not crowned with success. Repeated tests of the device were carried out in Stapelburg. Wolfram Sievers, who initially did not trust the colonel, attracted competent specialists who believed that the "Schroeder-Schiranz radiation" was a hoax. The imperial head of the Heritage of Ancestors himself decided, out of harm's way, not to convince Himmler of the dubiousness of this enterprise. Only on February 21, 1945, did he make it clear that it was time to stop this comelia. But he did so not at all because he did not trust Schroeler-Strants, but because the catastrophic situation on the fronts made the tests completely meaningless. .

This episode clearly shows how deep was the gap between the views of the functionaries of the Ahnenerbe, who worked in the natural sciences and tried to weigh all the pros and cons, and the ideas of Heinrich Himmler, based on an unshakable faith in miraculous weapons.

In nneeee ayy

But not only weapons and oil were of interest in those days to the chief of the "black order". He was attracted by gold, which, with the beginning of the "Speer era", like all non-ferrous metals, was classified as a strategic raw material. Himmler's "gold project" mixed together the fanaticism of the alchemists, the madness of the "gold rush", and the cynicism of the SS dentists who were arguing over the dead. On April 14, 1942, Himmler secretly informed the leadership of the Ahnenerbe: "The Führer recently spoke again about the fact that Germany should have large reserves of gold, for example, in the area of the Inn River, which he removed from the" gold of the Rhine. I also add to what has been said that we should study the possibility of having gold reserves near the river Isar. Now the Ahnenerbe experts had to become miners. Sievers ordered that Karl Wienert directly dealt with this issue. From a scientific point of view, such a task was simply ridiculous, but Wienert approached it with all seriousness. After reconnaissance, he replied to Himmler that gold mining in these places would pay off if it produced from 0.5 to 0.75 grams per ton of soil. Encouraged by this answer, the Reichsfuehrer turned to the Bavarian Mining Administration, where he was informed that gold mining in Bavaria had not been carried out for about a century. The last attempt to develop it was unsuccessfully undertaken on the eve of the First World War. By this time, the method of panning for gold was inefficient; in the gold mining enterprises existing in the Reich (one in Schleswig and five in Austria), gold was mined in adits and mines. When Wienert realized that he was taking too long to complete the strategic task, he reported that there were no necessary gold deposits.

Prof. Josef Wimmer, head of the Department of Applied Geology, also took part in the search for gold. At the same time, he was engaged in the development of a method for searching for oxen underground in the SS. These works attracted the attention of Himmler, who in 1942 decided that he should use a vine to find the explosive planted in the Cracow synagogue. Until 1942, Wimmer worked mainly with the Bavarian Ministry for Cult Affairs. The Reichsfuehrer made every effort to use this extraordinary personality in his own interests. When Himmler decided to create an SS dowsing brigade, he was thinking not about water, but about gold. The members of this brigade, after studying and testing their abilities, were supposed to explore the bowels. While Wienert was looking for gold in the rivers of Bavaria, Wimmer was preparing dowsers recruited from the Waffen SS in the territory of the herb garden in Dachau. The first training course was completed on October 13, 1942. It must be assumed that the graduates produced

proper impression,



curator Wüst, who visited Dachau, spoke in favor of continuing further studies. This statement is interesting already because he did not approve of such unscientific things. In December 1942, it was decided that each SS military-geological group should have a dowser in its composition. Three of the graduates were immediately sent to the Waffen SS division, which was in Belgrade. In March 1943, double courses were organized in Dachau: one trained dowsers themselves, the other trained dowsing instructors. Satisfied with the results, Himmler decided to approach Wimmer with one of his many ideas. He was invited to search for the legendary treasures of Mount Hohenengeven. During November 1943, Wimmer climbed the entire mountain with a vine, but the search did not yield any results.

What Wimmer and Wienert could not do alone, they could not do in an alliance - there was no gold. In 1945, they decided not to stir up Himmler's interest in this topic, especially since he was interested in completely different problems at that time - after the collapse of the Reich, he hardly needed gold.

During the war, not every natural science structure of the Ahnenerbe was useful. This is shown by the example of the department of geophysics, which was headed by the already familiar Hans Robert Skultetus.

With the outbreak of war, Skultetus's research on long-range weather forecasts was discontinued. The scientist joined the meteorological service of the Luftwaffe. There, he actually recreated his old department, luring employees to the department of Hermann Goering. But such cooperation could not last long - Goering's specialists did not trust the followers of the "theory of world ice". Until 1945, he maintained contacts with the Ahnenerbe, but there was no question of restoring the rights of pseudoscientific theory - at best, he could count on the creation of a department of meteorology within the framework of the Heritage of Ancestors. During the war, the leadership of society proceeded from purely utilitarian considerations, and the "world ice" had no practical value for waging war.

With the outbreak of "total war" SS scientists felt a clear lack of highly educated specialists in the field of mathematics, physics and chemistry. Cadres trained before the war ended up at the fronts. Seeing this problem, on May 25, 1944, Himmler issued an order for cooperation between the Ahnenerbe and the RSHA to create research structures in the concentration camps, in which Jewish and unreliable scientists who were there were to be involved. This structure was named "Department of Mathematics I" and dealt mainly with the calculation of the formulas necessary

240

for rocket science. Strangely, it was not directly supervised by the Ahnenerbe, but by the Institute of Applied Mathematics at the Polytechnic University of Dortmund. In December 1944, 18 scientists were gathered at Sachsenhausen. But by this time the technical war had been lost: 935 Allied bombers had destroyed almost all of the raw material reserves. Plans for "quality superiority" were put to rest.

Ahnenerbe in the field of natural sciences turned out to be untenable for a number of reasons. Scientists working in the community suffered from the isolation that was predetermined by the secrecy of the work carried out in the SS. In addition, collective work was never practiced in the Heritage of Ancestors, and in general, scientists rarely had any assistants. Each of the Ahnenerbe employees tried to avoid contact with other functionaries, pedantically doing their own task, most of which were given personally by Himmler. Strict hierarchy and SS principles were not conducive to a creative exchange of opinions between a superior and a subordinate, although this was often simply necessary. As a result, the gap between employees and managers, scientists and functionaries of the SS was constantly widening, causing alienation of the former and misunderstanding of the current situation by the latter. Such an environment could not contribute to creative mental activity.

We must not forget that the results of the work were affected by the scientific training of employees in the natural science sector. Of the prominent functionaries in this field, only Ernst Schaefer had a scientific degree, but even he could not achieve recognition in academic circles. In addition, the education received did not always correspond to the profile of work that the employees of the Heritage of Ancestors were engaged in. Take the same Schaefer. An ornithologist by training, he was known in the Reich as an expert on Tibet, who was forced to study anthropology. Later, he had to deal with the selection of frost-resistant cereals and multifunctional horses. Could one person have such a broad outlook to do all things at once with equal success? Very doubtful.

And here we are faced with the third reason for the failure of the Prek Legacy - the recruitment system. The personnel policy carefully adjusted by Wust and Sievers, which closed the doors of the research society to amateurs, was completely destroyed by the war. Himmler himself is largely to blame for this. After the extravagant Colonel Schroeder Schitrantz was in the inner circle of the Reichsfuhrer, Schaefer began to consider the Ahnenerbe

How

241

"the haven of losers" (06 this is why it most readily spread after the war). Charlatans and hacks poured into the Heritage of Ancestors under the guise of inventors and scientists. They enthusiastically dealt with the problem of red horses and radiation, while serious scientists disdained such tasks. Himmler wishful thinking - he firmly believed that the Ahnenerbe, undertaking such nonsense, contributed to the victory of Germany. The applied tasks themselves were often simply meaningless, as the case of Wimmer and Wienert showed. Or, let's say, Schaefer would deliver the notorious horses to the Mittersill area. How many years would it take before the stock of the necessary cold-hardy multifunctional foals appeared? The Nazi slogan that "A German scientist is also a soldier" had no practical value.

But in fact, what is surprising is what role the Ahnenerbe was supposed to play during the war years. One should not think that it was some kind of economic and production structure, as it may seem after the description of the events of 1939-1945. Ahnenerbe became a kind of center for the development of the SS. It was thanks to the "Ancestral Legacy" that the SS turned into not just a dwarf army of a man who was also the head of the Iolicia. The "Black Corps" of Heinrich Himmler became a "state within a state". The SS state had its own economy, its own army, its own scientists: in a word, everything in order to exist apart not only from the whole world, but even from Germany.

How did the Ahnenerbe, a structure that until recently was treated with contempt by the people in black uniforms, become the invisible center of the SS? The answer to this puzzle lies in Himmler's personality itself. He gave way to his boundless fantasies, and therefore his tasks were chaotic and inconsistent. Irrationality was always more important to him than balanced practical moments. When it came to creating a "wonder weapon", he either "bought" the cheap speculations of crooks, or indulged in his dreams, getting lost in their labyrinth. He did not intend to maintain sober restraint and continued, for example, to demand results from Wienert even after his disappointing reports. This can explain Himmler's personal antipathy to the atomic project, to which he did not attach any value: the atomic scientists worked in a close-knit, unanimous team. They adhered to their code of honor and their laws, and the Reichsfuehrer SS was not an authority for them, just as the moral principles of the SS had no value. In addition, Himmler could not imagine the "atom", because he could not understand theoretically that

242

—

this is (everyone noted his underdeveloped abstract thinking).

By making the Ahnenerbe the center for the development of the SS, Himmler essentially pursued only one goal: his pseudo-genius was to be reflected in all the projects of the society. Natural science and military research was completely reckless, but by no means carried a nightmarish connotation. They simply had no value. It would be tragic if a curious game of thought crippled the lives of specific people. This is exactly what happened in the field of experimental medicine. Thanks to her, the Ahnenerbe employees acquired the sad fame of cold-blooded murderers in white

dressings gowns.

## Chapter 8 SCIENTIFIC INSTITUTE FOR TARGETED MILITARY RESEARCH

On the evening of January 2, 1942, Wolfram Sievers, the imperial head of the "Heritage of the Ancestors", had a ten-minute telephone conversation with Heinrich Himmler, who called from the personal train and "Heinrich". Himmler challenged Sievers to set up as soon as possible an Institute for the Study and Control of Insects Harmful to Humans. On a purely scientific basis, it was necessary to study the living conditions of individual insects, the diseases that they can carry, and methods of controlling parasites. (Himmler: "Why are lice transmitted to some people and not to others?") The future institute was to determine the possibilities of preventing the increase in the number of insects and the prospects for their complete destruction. In the future, Himmler provided for state funding (which almost never happened) and a preliminary discussion with the top of the Ahnenerbe about the identity of the future head of this organization. "The necessary results," the head of the SS stressed, "should be provided by the beginning of summer."

Where did such a rush come from? Now one can only speculate about the real motives behind this phone call. Perhaps Himmler was worried about the mass epidemics that raged in the concentration camps. When he visited the newly built Auschwitz camp on March 1, 1941, then, according to the official protocol, the problem of epidemics in it was not relevant. Then Himmler ordered Commandant Hoess, at the first sign of an epidemic, to localize it and mercilessly suppress it. Easier said than done! Some time later, Höss had every reason to sound the alarm: the epidemic swept through almost the entire camp - neither quarantine nor disinfection helped. But Himmler

## Threads Watto. ODE

could think of nothing but the liquidation of sick prisoners. However, this option did not suit the Reichsfuehrer - he could not go for the liquidation of all prisoners, since at that moment he was in dire need of free labor. Moreover, he feared that during the executions the epidemic could spread to the SS corps.

Apparently, the immediate impetus for the chaotic telephone conversation was the typhus epidemic in the Neuigamme camp near Hamburg, which affected most of the prisoners at the end of 1941. Typhus was a rare disease in Germany. Its carriers were body lice, which were infested with poorly disinfected clothes of prisoners. Then the hygiene adviser of the local health department, Professor Mühlen, turned to the SS departments with a request to conduct disinfestation of lice in the camp.

At the beginning of 1942, in Buchenwald, at the initiative of Himmler and the imperial leader of doctors, Leonardo Gonti, SS doctor Ernst Grawitz began a series of experiments on prisoners with typhus. The essence of the experiments was to test the medicines developed at IG-Farben on patients. The place where the experiments were carried out was block No. 46, which later became the place of storage of the culture of bacteria. Until 1945, about 600

prisoners.

Meanwhile, the Ahnenerbe was already involved in the field of biological research. While trying to find a leader for the new Ancestral Heritage structure, Sievers ran into Gerhard Peters, head of the IG-Farben branch in Frankfurt am Main. At first interested in a tempting offer, the latter was forced to stay away. In February 1942

The Reichsführer SS once again reminded Sievers about the institute, and he decided not to put things off and settled on Edward May, a freelance industrial adviser who was going to get a degree from the University of Munich. He was not a member of the SS and was not even a member of the NSDAP. That this pest control specialist agreed to cooperate with the Ahnenerbe was due to Wüst, who promised to keep his postgraduate studies at the university. He did not have to prevaricate by collaborating © with the SS - long before that, he branded Einstein, calling for the purification of German science. In personal conversations with the leadership of Ancestral Heritage, Mai came to the conclusion that it would be more logical to organize an entomological institute in the Dachau concentration camp. He explained his choice by the fact that there was the necessary equipment (Professor Klaus Schilling once researched malaria here), besides, it facilitated the examination of patients.

244

ag n.a m ay ts g e ny va Z

prisoners. By this time, Schilling had left for Greece, where a malaria epidemic was raging among the German soldiers, and Mai took his place without any hesitation. After the war, May claimed that Himmler personally determined the course of the experiments, but neither the documents nor the diaries of Sievers confirmed this. It should be noted that May resisted the involvement of prisoners in the experiments, as well as rejected further cooperation with Schilling when he learned that he deliberately infected the experimental subjects with malaria. Actually, May was not involved in Melitsin experiments, he decided to focus on insects. His work was not limited to developing a serum against epidemics, but to obtaining chemicals for the destruction of insects and their larvae. In the case of malaria, he worked on means of killing mosquito larvae, and the place of his experiments were puddles and reservoirs with these larvae. He preferred to leave the medical side of the experiments to the doctors.

For technical reasons, the construction of the institute building, which was supposed to stand outside Dachau, was delayed for more than one month. Meanwhile, Himmler found himself back in Auschwitz, where he saw the devastating consequences of the still raging epidemic. Fearing that the epidemic would still spread to the SS, he made responsible for the fight against insects and blood-sucking food inspectors of the Waffen SS Sturmabführer Günther Schenk. But Schenk had no idea what to do. When May announced that the research project would only work when the necessary conditions were available for this, Himmler, being in a bad mood, assessed his efforts as insignificant. But Schenk continued to insist that the epidemiological work be carried out in close conjunction with May and Wüst. The latter assured the Reichsfuehrer that he would do everything possible so that the structures of the Ahnenerbe would help in resolving this issue. Wishing to demonstrate the productive cooperation between the Ahnenerbe and the Waffen SS in establishing the institute, Wüst turned to the Reichsführer with a request to appoint Obergruppenführer Oswald Pohl as the chief inspector of all concentration camps and to include him in the entomological council. In order not to annoy the impatient Himmler any longer, Pohl decided to locate the Institute in the medicinal garden of Dachau. Mai immediately set a condition for Sievers that he needed a well-known specialist in flower dust, Ernst Schütrumpf, as an assistant. He was immediately included in the Heritage of Ancestors, but since at that moment the necessary equipment for conducting experiments was not enough, he was instructed to study all the literature related to mosquitoes and bloodsuckers. Soon, Himmler again made himself known: he asked to study whether it was possible to influence mosquitoes briefly.

245

wave radiation. As a result, Schutrumpf did not get out of the Berlin libraries in order to better understand what the Reichsfuehrer demanded of him.

Meanwhile, the construction of the institute building and the experimental barracks was being delayed. The reason for this was banal - there were not enough SS guards who were supposed to monitor the prisoners.

ny, by whose forces the construction was carried out. But Heinrich Himmler was not interested in such trifles. As a result, Schenck lost his post, and the SS leadership began to look for another, more energetic and qualified officer who could lead the fight against insects. But what could the will of an SS man do here, if the Ahnenerbe research center was not yet in a position to experiment with the drugs used? This once again shows that for the complete economic independence that the SS claimed, the "black order" clearly did not have enough of its own forces. Production processes in the SS were chaotic, often without any economic logic.

The barracks at Dachau for May and his small staff were built in the autumn of 1943. They were "settled" in early 1944. By that time, the Entomological Institute became part of the Scientific Institute for Targeted Military Research, but its tasks remained the same. After malaria began to spread in Auschwitz in January 1944, Sturmbannführer Guntram Flaum was appointed special commissioner of the Reichsfuehrer SS for the fight against parasites, who, even according to the prisoners, had not only energy, but also high education. His headquarters was based in the same Auschwitz. The fight against mosquitoes and parasites became for Himmler a kind of mania, which he was simply obsessed with. By the time Mai had just begun the preliminary experiments, Flaum, at his own peril and risk, had bought some kind of pesticide and began to disinfect the barracks. Realizing the precariousness of his situation, May decided to speed up the pace of work: he proposed to treat all the surrounding ponds and reservoirs around Auschwitz with chemicals from aircraft. Luftwaffe Colonel von Borstel was assigned to this task to try out his new method of spraying chemicals. But all these measures were unlikely to have any effect on the main vectors of typhus - body lice. According to the diary of a Jewish prisoner doctor, in the Auschwitz quarantine camp there was an incredible number of typhoid patients, whose clothes were simply infested with lice. But neither Mai, nor Flaum, nor Borstel could do anything about it. Himmler's task remained virtually unfulfilled. For the Ahnenerbe at the beginning of 1945

246

practical entomology made no sense. As the Dachau lab left much to be desired and the war was drawing to a close, Mai accepted an offer from a chemical company to work in a department with an entomological focus,

No matter how one evaluates the activities of Edward May, he managed to avoid accusations of violating medical ethics and conducting experiments on people. In the case of Dr. Rascher, the second most important person in the Scientific Institute for Targeted War Research, it was exactly the opposite: he tried to use any convenient excuse to experiment on prisoners. He was able to go a long way in a short time; from a little-known Munich surgeon to a prominent functionary of Ancestral Heritage. He stopped his research on malignant tumors when he transferred to the Luftwaffe in May 1939 and joined the army in September 1939. The rationale for this was the economy policy pursued in the Ahnenerbe: at that time it was decided that Dr. Rascher's monthly allowance (650 Reichsmarks) would be reduced, and the research society would apparently have to abandon the study of cancer cells. Rascher convincingly asked to keep this rate, since his common-law wife, Nini Diehl, was ready to continue the research that had begun in his laboratory. Walter Wüst himself joined in this request and handed it over personally to Himmler. In early October 1939, Rascher formally received the rank of SS-Untersturmführer and even became Himmler's adjutant in Munich, while remaining an officer in the Luftwaffe. At the same time, he continued his cooperation with the Ahnenerbe. In 1940, under the name of Himmler, he began to collect the blood of cancer patients in Dachau. At the same time, he repeatedly appeared in Munich to keep order in the laboratory.

As a senior doctor of the Luftwaffe, at the beginning of 194] he was seconded to the air command of the UP, which was based in Munich, where he was supposed to take medical courses. There Rascher became interested in the problems of high-altitude flights. Then in the Third Reich they wanted to invent

a fighter missile that could reach a height of over 18 kilometers. It was supposed to oppose the high-altitude English fighters, which greatly annoyed Goering. The experiments carried out by other Luftwaffe doctors and experiments on monkeys did not suit the inventive Rascher in principle. In mid-May 1941, Rascher turned to Himmler with a request: "I regret to have to state that we did not carry out any experiments on human beings.

: 247

human resources because of their danger and lack of volunteers. In this connection, I pose a question that seems to me very serious: is it possible to get two or three professional criminals from you at our disposal? ... in the course of these experiments, which will be carried out with my participation, it is not excluded, of course, the death of the experimental persons. But we absolutely need them for testing when flying at high altitudes and cannot be replaced, as it was before, by monkeys, whose reactions can differ significantly from human ones." Himmler replied that he was ready to give any number of prisoners needed for the experiments. In late autumn, having received the consent in principle of the Luftwaffe health inspector, Professor E. Hippke, Rascher began to prepare his experiments in the Nuremberg concentration camp. In November, Rascher collaborated with Prof. Georg August Weltz of the Munich Institute for Flight Medicine. From him, Rascher got acquainted with the results of the work on the program "Rescue from high altitudes", which was developed by Siegfried Ruff at the Berlin Institute of Flight Medicine under the German Test Flight Society. In Berlin, this program was curtailed, as it could not find volunteers for its implementation.

Both Weltz, chief of the Luftwaffe institute, and Ruff, director of civilian structure, accepted Rascher's offer to take advantage of the opportunity to conduct experiments in concentration camps. The little-known doctor, although he was the initiator of this enterprise, but so far played only the role of G. Weltz's assistant (with Ruff, another young doctor, Hans Wolfgang Romberg, was such an assistant). At the same time, Weltz and Ruff hypocritically turned a blind eye to the possible risk in such experiments, while Rascher insisted on serial experiments, and not at all singularity (this cynicism allowed him to become Himmler's favorite). From the very beginning, he did not feel very comfortable in aviation and was eager to join the SS with all his might. At Dachau, he tried to distance himself from the army doctors. This position appealed to Himmler. On February 1, 1942, he recommended to Nini Diehl-Rascher that the experiments in the Dahow camp were carried out by the senior doctor Rascher with the permission and in close cooperation personally with the Reichsfuehrer SS. For Himmler, who planned to use the original work of the Luftwaffe doctor to raise the scientific prestige of the SS, this position was taken for granted. He convinced Rascher that he, as an SS officer, should report all the results personally to him, if necessary, and he enjoyed this right with pleasure.

248

Karl Gebhardt, Georg August Weltz, Hans Wolfgang Romberg, Siegfried Ruff, who appeared before the Nuremberg Tribunal

If until mid-February 1942 Rascher prepared his high-altitude experiments under the direction of Weltz, then he began to act as a full-fledged head of the experimental station at Dachau. Experiments carried out in a special pressure chamber from the very beginning led to the death of most of the prisoners.

The results were terrible. Dr. Anton Pascholegg, a Dachau prisoner, a physician by training, whom Rascher used as his assistant, spoke about them: "I personally saw through the observation window in the cell how one of the prisoners inside the cell was exposed to decreasing pressure. He suffered until his lungs exploded. In some experiments, such pressure arose in the heads of the people that they went crazy and pulled out their hair to alleviate their suffering. They tore their faces with their nails, disfiguring themselves in

a fit of insanity. They beat the wall with their fists, banged their heads against it and shouted loudly to relieve the pressure on the eardrums. Experiments to bring the pressure to zero usually ended in the death of the test subjects. Moreover, the outcome was so inevitable that in many cases being in a cell was more of a painful method of execution than a form of experience."

In March-April 1942, when these inhuman experiments began, the Ahnenerbe joined them. Rascher, who tried with all his might to get into the SS, willingly joined Himmler's research society, especially since he had already collaborated with him before. In mid-March, Sievers personally met in Munich with Rascher and his life partner, who had been his assistant for a long time, to discuss certain aspects of their further cooperation.

On April 4, Rascher informed Himmler that he had achieved some success. By success, Rascher meant the conclusion that prisoners died when they simulated a height of 10.5 kilometers in a pressure chamber. Left to his favorite habit, Himmler made meetings

243

New suggestion: to explore the possibility of resuscitation of test subjects. At the end of his letter to Himmler, Rascher made some caustic attacks on his colleague, Dr. Romberg. He remarked that he could personally carry out the experiments that Romberg had prevented. Rascher launched his cunning, which he directed against the Luftwaffe. Over the next few weeks, Rascher managed to turn Sievers against the top brass and their doctors. The result of these manipulations was the decision of the imperial leader of the "Heritage of the Ancestors" to extract a doctor from the Luftwaffe at all costs, so that he would conduct his experiments exclusively under the supervision of the Reichsfuehrer SS. But it wasn't as easy as it seemed. No matter how dubious the connection between the aviation doctor and the chief of the SS, Goering understood perfectly well that the results obtained in the course of no less dubious experiments were to his advantage. Therefore, every measure was taken to keep in check the ardent doctor, who intended to go over to the SS subordination. Such uncertainty became Rascher's soul. But his intuition told him that in the intricate system of the National Socialist state it was very difficult to sit on two chairs at once. The conflict was further aggravated by the fact that the Luftwaffe was not morally prepared for such experiments, while Rascher had long ago cast aside any ethical norms.

Himmler once wrote to Field Marshal Milch: "Dr. Rascher's research is based on experiments of great significance; I personally take the responsibility to supply them with criminals and socially dangerous persons; these people, who deserve only death, are recruited in concentration camps. Following- would eliminate the difficulties associated mainly with the objection

#### Victims of high-altitude experiments

religious influences that hinder the development of experiments for which I take responsibility. I personally attended the experiments and can say without exaggeration that I participated in all stages of scientific work, helping and stimulating it. It will take us at least a decade to root out the narrowness of thought that is characteristic of our people. I want to remind you that the liaison between the Luftwaffe and the SS is entrusted to a physician who is not a Christian, has a good scientific reputation and is not prone to intellectual tricks.

This perfectly explained the personal animosity between Ruscher and Romberg. The latter fell into shock, becoming an eyewitness to death in a pressure chamber, which, as he testified at the Nuremberg trial, he could easily have prevented. Romberg declared his strong protest to Rascher and informed his boss, Ruff, about this - an act rather uncharacteristic for that time. A month later, Romberg observed two more deaths. In the experiments that he himself conducted, Romberg did not go as far as trying to keep prisoners alive. Exactly because of this reason

Himmler and Sievers decided that Rascher should conduct his own experiments independent of Romberg. As a result, Romberg and Ruff came to the conclusion that they needed their own pressure chamber.

Rascher's reports addressed to Himmler showed that the doctor from the very beginning selected subjects without any principle, dooming almost all of them to a painful death from an air embolism (blockage) of blood vessels. To impress Himmler even more, he proposed fixing his wife, who was even more sadistic than her husband, had to edit these disgusting films. ended up in Dachau to look at the course of the program led by Rascher (as we remember, Schaefer was in charge of all natural science projects at that time). After the victims of the experiments, in a semi-conscious state, stepped on the ground, Rascher said to Schaefer: "You see the loss of balance. This should be captured on film." Sievers ordered that Schaefer entrust his friend from Tibet, cameraman Krause, to conduct the shooting. But what he saw shocked Schaefer so much that he began to despise Rascher and did everything possible to disobey the order of his superiors. He referred to the fact that Krause was ill, and therefore the shooting began

251

child Nini Diehl-Rasher. Despite Schaefer's sabotage, the film was nevertheless completed, with the help of Ahnenerbe cameraman Hauptsturmführer Helmut Bowsset in editing. It is not known for certain whether Himmler himself saw this "film creation", but on September 11, 1942, the film was shown at the Ministry of Aviation. One can only guess what feelings he aroused among the pilots, who were considered the elite of the army and adhered to their unwritten laws.

Only one figure spoke of the scope of the experiments being carried out - in May 1942 alone, about 200 people passed through the pressure chamber: Germans, Russians, Jews, Poles. A dozen of them agreed to go to these tortures voluntarily (the survivors were promised pardon and release from the camp). Most of them never left the monstrous apparatus. Even those who survived were deceived by the SS leadership: the release actually turned out to be getting into the Dirlwanger divisions, which was tantamount to a death sentence. The number of victims steadily increased, which gave Ruscher a convenient excuse to extend the experiments. But his colleagues in the Luftwaffe, who had always considered him a terrible type, were able, albeit with great difficulty, to regain their apparatus. To Himmler's great regret, the top leadership of the German Air Force did not even think of returning the device back like that.

\_ to a concentration camp, but the SS did not have their own capabilities to make

The fact that the Reichsführer personally took care of the pressure chamber demonstrated that he had great sympathy for his ward and his "research", being ready to support him in all endeavors. Rascher understood this and therefore tried, referring to his break with aviation, to use the possibilities of the Ahnenerbe. By this time, Sievers was doing everything possible to take him into his service. But the leadership of the Luftwaffe was not going to give up the doctor, despite the fact that he constantly disappeared in concentration camps and was eager to serve in the SS.

Why? At first it seemed that in this case the SS depended on aviation, since the pressure chamber was the property of the Luftwaffe. But in reality it turned out to be the opposite. Obviously, only SS specialists dared to carry out such experiments. | Ruscher, who, on the one hand, was an SS man, and on the other hand,

' Oskar Dirlwinger (September 26, 1895 - June 5, 1945) - commander of the Dirlwanger division, formed from the Oranienburg Poacher Team (VJaFeKotitaptao Ogashepbige). On September 1, 1940, the strength of the team was 300 people, replenished mainly by concentration camp prisoners who exchanged their lives behind barbed wire for military service.



. It was distinguished by incredible cruelty in suppressing anti-fascist uprisings and the partisan movement.

E

and at

Oh beca you #

„7 \_ o t - "l t ge.

“  
., REG mA. EGE I. EA

c" wa ana, pma a SHIRAT sal Za aal rav Zara to the block of nostrils boss sla Za 2: d in 05

E town. uy

E tezhak wand F

- t d - gy 5. -.

and UAIS

E " and ma ate food rdl. smoke Che Re

s%. RRR RUD

Letter from Sigmund Rascher, in which he proposes to conduct experiments on humans

us, an aviation officer, was very much needed by the German Air Force. Himmler, who was always clearly aware of what he was doing, took full moral responsibility for these inhuman actions, while the Luftwaffe, remaining aloof, received practical results. Rejecting the norms of traditional morality, the SS specialists wanted to demonstrate to the officers of the Luftwaffe their immorality, more precisely, their immorality, their claims to the coming might and omnipotence. The Air Force officers and their leadership in this regard showed themselves to be complete nonentities: tacitly endorsing the experiments, they washed their hands, shifting all the blame for them to Himmler and the SS (after the war they very often spoke about the "pervert Rascher").

Such a two-faced position, which was not formally condemned at the Nuremberg trials, was more than clear in 1942. When Obergruppenführer Wolf announced the end of "high-altitude experiments", Field Marshal Milch liked a letter in which he stated that he had no objection to the further use of Rascher in carrying out "experiments of a different kind." It was primarily about the so-called emergency issues, that is, solving the problem of hypothermia of downed pilots in sea waters. It was necessary to find out how long people could be in such conditions in order to survive?

253

o na a NICHE

On February 24, 1942, Professor Holzlöhner, a psychologist from Kiel, was commissioned by Chief Sanitary Inspector Hippke to study the effects of hypothermia on warm-blooded animals. Rascher then had to select people for such experiments. Rascher wrote to Himmler that experiments on hypothermia could begin in July. But this plan took concrete shape only after Rascher personally spoke with Heinrich Himmler. As Romberg, who was present at this conversation, said after the war, Himmler emphasized that these experiments were of great importance not only for the SS, but also for the Luftwaffe and the navy. "He then developed thoughts about experiments and ways of their implementation for a long time. He gave, for example, Rascher the task of studying the experience of saving the ships sinking in the Northern

the sea, and how coastal populations brought frozen shipwreck victims back to life. He further remarked that for this there are often very good tried and tested folk remedies, such as, for example, herbal tea, grog, or coffee. He [Himmler] believed that these means should not be bypassed. Anticipating how these experiments would be carried out, Rosenberg wanted to refuse to complete this task, which was officially announced. to everyone present (by this time he had decided that he would no longer have anything to do with Rusher).

When the Scientific Institute for Targeted Military Research was established in the Ahnenerbe as one of the subdivisions of the research society, Ruscher tried his best to work in it; in this way he tried to hasten his transition to the Waffen SS. August 15, 1942 in Dachau, the conduct was carried out with the close cooperation of the SS and the Luftwaffe). From the side of experiments on hypothermia of a person (they again the air force, doctors Fincke and Holzlöhner took part in them. The general leadership over them was entrusted to Rascher. In his first report on September 10, 1942, Ruscher described . to the Reichsfuehrer SS the process of the stay of prisoners dressed in full flight uniforms in icy water. As soon as body temperature. reached 28 ° C, the death of the test subject occurred, despite all attempts to resuscitate him.

In experiments on exposure to damp cold, subjects were immersed in icy water either naked or dressed in flight suits, a lifebuoy prevented them from drowning. Dr. Paschelogg spoke of one of these experiments: "For the most terrible of the experiments carried out at Dachau, two Russian officers were used. They were brought from the bunker. It was forbidden to speak to them... Rascher forced them to undress and enter the pool.

254 —ySchschPd—PSh=—p————SHSHSHY——yy"—a=—yy\_.\_\_\_\_—s one... ----.-. „|  
[yyy[1lyn1nny=s=s[ n[\_. —s

Two hours later they were still conscious. Our appeals to Rusher with a request to give him an injection did not yield results. At three o'clock one of the Russians said to another: "Comrade, tell this officer to shoot us." To which another replied: "You won't expect anything good from this dog!" After these words, translated into German by the young Doctors examining the body of the victim of experiments on the Pole, which is somewhat hypothermia, which Dr. Sigmund Rascher softened their shape, Rascher (on the right, in the form of the Luftwaffe) carried out

went to his office. Pole in the Dachau camp

tried to put them to sleep with chlorine

form, but Rusher is right there

returned and, threatening with a revolver, said: "Mind your own business and do not approach them." The experience lasted at least five hours and ended in the death of both. Their corpses were transported to Munich for autopsy." |

One of the reports, which left much to be desired in terms of clarity, ended with the words: "Research on heating with animal heat is moving forward very slowly. Improvement in flight form is taken into account to prevent hypothermia." But Himmler insisted in principle on the continuation of the study of "animal heat". In one of his personal conversations, he once remarked that "fisherwomen, saving their frozen husbands, warmed them with their bodies in bed." He believed that everyone should have known that animal heat acts in the same way as artificial heat, and therefore Rascher had to continue to work in this direction.

With this idea, Himmler surpassed even Rascher in his perversity. There is every reason to believe that in insisting on these experiments, the Reichsfuehrer was guided not only by scientific interests - he was not such a pedantic experimenter as they like him

portrayed in recent literature. The paradox of Himmler's personality was that he combined the traits of a perverted pornographer and a sensible bureaucrat. Some psychoanalysts saw this as a clear allusion to his cheery sexual experiences in his youth. In the literature about Himmler, the cliché of the "scrupulous pedant" is widely disseminated,

255

under the guise of a "petty burgher". A very superficial judgment. After 1939, inclinations appeared in him that are hardly compatible with such a characteristic: he was personally present at the punishments and executions of female prisoners, and later began to project medical experiments into the field of sexual relations. What for many perverted personalities was only an unattainable dream, Himmler was able to turn into reality with the help of the means at his disposal. On the eve of the conference "Medical problems of shipwrecks and non-cooling," Himmler urged Rascher and Holzlöner: "I am very curious about experiments with animal heat. I believe that they can bring brilliant and significant results.

And again Rascher was faced with the old situation - the doctors of the Luftwaffe did not approve of such experiments. On October 9, Rascher stated. Himmler that Holzlöner was a principled opponent of experiments on people, to which the Reichsführer replied: "People who even today reject experiments on human material, preferring to allow the death of brave German soldiers rather than use the results of their experiments, I consider real traitors to the motherland. And I will not hesitate to give their respective names. authorities, and I give you permission to inform these authorities of my position." A little later, Rascher received a personal order from Himmler to organize a series of experiments with s. "animal warmth" Holzlehner and Fincke did not participate in them, but provided methodological assistance. The situation could be explained as follows: Luftwaffe doctors did not object to the experiments on women, since their results could help save the pilots, but did not want to personally get their hands dirty by giving this opportunity to the SS.

Nevertheless, they decided to conduct experiments in Dachau, where from the Raven camp. trousers were delivered to four "public women" (whether they were; they were actually prostitutes or Himmler defined such a role for them, it is now difficult to establish). Now experiments with "animal warmth", which have gone far beyond the purely medical framework, have turned into. lis in uniform orgies. Rascher ordered two women: to warm the prisoner, who was losing consciousness from hypothermia. When the experimental one came to, they had to step in ©. him into a sexual relationship, which, according to Ruscher, should have been: change the heating in the hot tub. Himmler himself came to see these depraved experiments more than once; he is unlikely to do it": lal for business reasons. Later, while on death row, Sievers testified that Dachau eventually became its own,

The nina ananna ataan tten 1

kind of "sexual venture" in which beautiful female prisoners "worked".

Being in an erotic intoxication, Ruscher crossed all conceivable boundaries of physical and mental cruelty: in February 1943, he began experiments on the dry freezing of people. On February 17, he held 30 prisoners outdoors until their body temperature dropped to 28°C, and then began heating them in a hot bath. In fact, there were no lethal outcomes during these experiments, but the suffering of people was incredible. But after the first experiments, Rascher decided that Auschwitz was much better suited for such purposes than Dachau. First, he was in an area with a colder climate. And secondly, its gigantic area made it possible to carry out experiments without drawing the attention of the prisoners to this (after several hours of being in the bitter cold, the unfortunate people emitted the most terrible cries). But moving to Auschwitz was not required - Rascher decided to give the experimental subjects anesthesia, which made it possible to avoid panic and turmoil among them during the EXPERIMENTS.

By the end of the freezing experiments, several dozen prisoners took part in them, and some of them went through this torture more than once. As Rusher reported, he spent

a series of experiments, which consisted of 460 (!!!) experiments, during which 80 people died. According to the documents, 65 deaths occurred during the period when Rascher conducted experiments alone, without the help of Holylöner and Fincke. The official reason why he continued these savagery after 1942 was that he "wanted to lay a scientific foundation for his experiments and write a dissertation."

Indeed, since 1941 Rascher had been nurturing the idea of getting a degree. That the SS doctors then used the concentration camps for their own scientific developments surprised no one. For example, the doctor of the Buchenwald camp, Karl Erich Wagner, who studied anatomy, wrote a dissertation on tattoos. What was striking about Rascher was the persistence with which, despite all the failures, he wanted to acquire scientific authority. He, who was essentially an intriguer, changed topics and areas of research more than once. The idea of writing a dissertation originally belonged to Sievers, who, according to an old pre-war habit, wanted all the employees of the Ahnenerbe not only to have an academic education, but also to have a scientific degree. "I think," Sievers wrote to Himmler's assistant Brandt, "Rascher should get a degree, as this would allow him to move forward." Despite the support and intercession of Walter Wüst, Rascher never

25]

Shreich's occult myth

di.

was able to overcome the academic barrier neither from the Munich professors nor from the Marburg health intern Wilhelm Pfannenstiel (the latter, by the way, was an SS Obersturmbannführer, which is the clearest indicator of Rascher's real abilities). As a result, the sadistic doctor decided to defend his dissertation at the Resort Hygiene Committee. His topic was more than specific: "Race and biological genetics in the context of cancer research." But here, too, Rascher was refused, citing the secrecy of the SS developments. For the same reason, he was refused admission to the University of Frankfurt. When in 1944 Rascher began working with the head of one of the Ancestral Heritage departments, the Strasbourg anatomist August Hirt, he had already severed his already strained ties with the Luftwaffe. At that time, he believed that a great future was opening before him, but the doors of the SS casemates opened before him, where he ended up this time not as an experimental doctor, but as a prisoner.

What happened? Rusher fell victim to his own vanity. But this story is better told in more detail. On the morning of March 23, 1944, the Munich edition of the party newspaper Völkische Beobachter (People's Observer) published an announcement reporting the disappearance of a small child. A few hours later, the Munich police began to look for witnesses who could see a woman with a baby accompanied by a man near the Holzkirchen station. The description of the woman was immediately published in the entire Munich press. Sleely led to the apartment of Frau Caroline Rascher (Nini Diehl). On March 28, the police went there, but apparently she was warned about the visit, since only her husband, Sigmund Rascher, was detained in the apartment. At first, Rasher flatly refused to name the whereabouts of his wife. He motivated this with his SS rank and secret developments. Despite threats and references to the Reichsführer SS, Rascher was taken to the presidium of the Munich police. The protocol: dated March 28 read as follows: "Based on the available information, there is a suspicion that Frau Rascher took possession of someone else's child in order to pass him off as her own. The goals of her act are not clear, they are planned to be clarified after interrogation." re

When did the President of the Munich police, Baron von Eberstein, who was investigating the circumstances of the kidnapping, report the details of the case? Himmler, he was beside himself with rage. No, the fury was directed not against Eberstein, who started the case against the favorite of the Reichsführer, but splashed out on Rascher himself and his wife. It's criminal'

——==N =NPshGR——Sh——Sh——s=ynH0nN S —— o = --[=>=>=.,.,-. -=——.=2

the case revealed all the depravity and pettiness of Sigmund Rascher and his wife. So what actually happened?

In 1936, the 43-year-old widow of the Munich theater director Oskar Diehl Karolina (stage name Nini) met in one of the clinics a young surgical assistant, 27-year-old Sigmund Rascher. A love relationship immediately began between them. According to their friends, this strange couple suited each other not only physically, but also spiritually, as they gave each other a sense of complete security. Embarrassed that her lover was much younger than her, and she herself could no longer have children, in 1939 Nini feigned pregnancy. To make the masquerade more convincing, she decided to kidnap someone else's child in order to pass him off as her own. She traveled to Prague, where she found an accommodating midwife who arranged for her to have a child named Peter Heinrich Diehl, who was supposedly born on November 25, 1939. With this child, she returned to Munich. Despite all her tricks, Rascher soon learned that the child did not belong to him or his girlfriend. What to do? Approve Nini's plot? There were several factors in favor of this decision. Firstly, Rascher was more than dependent on the former Pevin, and therefore could not show any serious resistance. Secondly, Rascher knew very well that Himmler loved large families, and therefore he could use Nini for his own purposes, trying to get closer to the Reichsfuehrer SS.

Nini, who had known Himmler since the twenties, slyly used her old connections to sell herself, her husband, and her family to advantage. She cunningly used petty-bourgeois notions of family happiness, which were readily replicated by Nazi propaganda. On the one hand, she wrote letters to Himmler weekly, full of empty female chatter. On the other hand, she calmly and prudently sought out future mothers who were ready to give her a child in her care. While Rascher was briefly on the North African front in 1941, Nini decided on another kidnapping. So she had a second son on April 19. The delighted Himmler immediately sent a bouquet of flowers to the "happy mother", and she meekly wrote on the note that her son was born healthy, although the birth was premature. Returning from the front, Rascher "heartily thanked" the Reichsfuehrer SS for the shelter and the constant supply of fruit to his family, which "were so necessary for mother and child," and, as if by chance, sent him a photo of both children.

The fact that Rascher took the risk with his second child, obeying a woman with whom he was not even legally married, de

monstrous his greed: cohabiting with Nini, he could count on her allowance, which she received as a widow. He could break off a love affair with a fading singer, but her adventures and machinations dragged him so far that it was more than difficult to leave her. Once, Himmler hinted to him that it would be nice to think about marriage, and promised that in the event of a legal marriage, his beloved would not lose the widow's allowance.

But this ingenious performance did not come to an end. In early 1942, when Rascher began high-altitude experiments at Dachau, his wife continued to kowtow to Himmler, Brandt, and Sievers. She was able to get to Himmler, to whom she complained that she was very afraid of the upcoming operation. "I know that during the war, human life does not mean so much," she said, "but I am important to our little circle [meaning the Rascher family] ... My husband, who, as a surgeon, can undertake cold-blooded measures, becomes indecisive when it comes to his wife." After such tearful tirades, Himmler did everything possible to get his old girlfriend from the "time of the struggle", to which

he treated the swarm with great sympathy, they operated on the best:

German doctors. On March 20, 1942, he arrived at the Ruschers' house, of course, taking with him a "modest" present. He is visiting

promised the couple to send four crates of apples and figs from Bolzano. On each of his visits, the head of the SS entered

Rasher presents such gifts as chocolate and coffee beans (in the years of howl

we these products were more than scarce}. Not without -

reciprocal indicative thanks to the "respected beloved Reichsfuehrer." In one of the postcards, the hardened adventurer wrote: "What have you done for us, your friends! So many good things! This gave us the opportunity to cook for a long time

- m

for children evening puree. Peter is always tugging at the knife so restlessly. kami when the package arrives, as if guessing who it came from and:

Does it have chocolate in it? Your chocolate is also good for my husband, who works in Dachau." A striking mixture of naive lines with. specific requests for further support of the spouse and even. accusations against the Luftwaffe and comments on sadistic

experiences. Rusher, meanwhile, rose through the ranks. In con

At the end of 1942, he was awarded an SS ring with a "dead head" for his services. In 1944, he counted on the cross for military merit.

gi", which was introduced into the SS in September 1943.

Meanwhile, a new "birth" was being celebrated in the Rascher's house. Tre- -

ty child, again a son (Himmler loved families where there were boys), was recorded on November 25, 1942 in the deed of registration of acts

260

ÿÿ"

chanel >

civil status as Dieter Gerhardt. In fact, his name was Knabe Uto and he was born in the family of a poor seamstress. Himmler, having learned about the appearance of a third child with his inventive doctor, was so delighted that he handed over the photo of Rascher's three children to the head of the SS Main Directorate to be published in internal SS publications. And then Rasher decided to cover his tracks.

In mid-December 1943, Nini Diehl's cousin disappeared, who not only suffered from the incorrectly prescribed complex of treatment by Ruscher, but was also implicated in all three abductions. Her body was discovered only in April, Sigmund Rascher with "his" son. 1944 goals. It is still unclear what exactly the kidnapping of children put happened to her. Either the Raschers decided to end their career as a sadistic doctor, whether to get rid of an unwanted witness who knew too much, or she committed suicide herself, unable to bear a serious illness, as the Munich police suggested then. One way or another, but the death of Julia Musher became an indirect reason for the end of the "Rascher era" (as this period was called in Dachau). Even having lost her assistant, Nini Diel did not give up the idea of committing a fourth abduction. She began to get acquainted with mothers who gave birth to children on February 13, 1944 (among them was even an unmarried gypsy). For some reason, this choice fell on Frau Theiss, who immediately after the disappearance of the child told the police about it. Seeing the ads in the papers, Nini panicked—for the first time, her plan

crack. She threw Raymond Theiss, that was the name of the kidnapped child, to the hospital, deciding to work out the option with the gypsy. But then the police intervened.

Later, during the investigation, it was found that Nini abducted not four, but eight children! In May 1944, Nini herself found herself in a Munich prison, following her husband. Even here, she did not lose hope: she was able to lure a nurse into her cell, where she attacked her, trying to escape. On November 20, it was decided to escort her to the Ravensbrück concentration camp. A new scene played out on the transport going to the camp. Chained Nini Rascher introduced herself as Frau Dörfler, stating that Rascher allegedly exchanged clothes with her in Munich, and she herself fled to freedom. But the trick didn't work and she was taken to Ravens.

261

trousers, where she was placed in a separate cell. Here she played a new performance. "Life doesn't mean anything anymore. I ask you not to leave my husband, who is not to blame for anything," she wrote on a piece of paper addressed to Himmler personally before her "suicide". Let him do science. Guilty, I leave life. I beg you to take care of Peter. I won't be able to see my beloved kids anymore! It is very difficult for me to leave this life because I love my husband and children." All these sentimental lines were intended only for the Reichsführer to provide her with special conditions for her stay in a concentration camp. Himmler responded by ordering her to be treated "correctly", giving her no privileges except that she could read and work as a seamstress, she could not wear a prisoner's robe, and she could not shave her hair bald. And no one, except for the camp commandant himself, knew who this prisoner was. For several months, Himmler decided what to do with the spouses. Their children were sent to one of the Lebensborn branches. In early 1945, he signed Nini Diehl's death warrant

She ended her days on the gallows.

Sigmund Rascher was not much more fortunate. Although he never took an active part in kidnapping, Himmler decided to keep him under arrest in the Munich SS barracks. At the end of February 1945, he ended up in Buchenwald, where he was placed in a cellar along with the English captain Payne Best. The latter was aware of many SS affairs, including the details of conducting experiments on people. He suggested that Rascher run away, and the results of his experiments

publish in the Swiss press, which could become a kind of

an indulgence for a sadistic doctor. Himmler, foreseeing the inglorious end of the war, was very afraid of Rascher, who knew too much. But he did not yet dare to liquidate unnecessary witness

lei. It was decided to move them to the south. April 3 Ruser and not yet. how many special prisoners were evacuated to the south of the country. By'

Along the way, Ruscher tried to entertain his companions with practical medical advice. The turmoil of the war brought the evacuation team to Rascher's old "place of work" in the Dachau camp. On April 17 they were placed in special barracks, with separate

C E

I s

mi cameras. April 26, a few days before the end of the war,

Uptsturmführer Bongartz decided to liquidate all "special prisoners". Ironically, Ruser died where he doomed hundreds of people to a painful death.

he owned a dozen of the cruelest officers of the "black corps"

262

a 9

E

Was such a story typical of SS officials? He represented a special type of SS man, to whom

th th 1

“

sa", take at least the commandant of Buchenwald Koch. Nini Diehl-Rascher was also a characteristic type of SS woman, which included the wife of the commandant Koch and the nurse from Auschwitz, Irma Grese. This case was more of interest to psychologists than to historians. All of them had one thing in common: contempt for traditional moral norms and feeling like an SS elite - all this led to the development of criminal inclinations in them, and the available opportunities and virtual lack of control turned them into disgusting criminals. Why did Himmler decide to liquidate the Raschers? Because they violated the strict code of the "black order" or because he saw them as dangerous witnesses?

These questions cannot be answered unambiguously. It is known that both spouses were early disappointed in life, and therefore used their position in Dachau to play with other people's lives. Frau Rascher believed that everyone with whom she came into contact had to obey her. This applied to her husband as well as to the prisoners she used as cleaners and assistants. During the investigation, it was found that she gave the prisoners far-reaching hints that she "could take them under her protection". Ruser, being essentially a nihilist, gave the prisoners a real hell; somehow he cynically remarked to Sievers that he was not going to help these people.

His political beliefs became the cause of heated disagreements with his father, Dr. Hans August Rascher. And he, on the advice of his wife, did not hesitate to report his father to the Gestapo, which twice arrested the old doctor (the first time for five days, the second for nine). His uncle, a Hamburg doctor, once reproached him for conducting experiments on people. The argument lasted all night. Rascher defended Nazi principles, referring to Dr. Gouette, who was one of the first to attack the "unreasonable love for inferior and asocial beings," and the uncle tried to explain to his nephew the meaning of loyalty to the principles of Hippocrates. In the end, Ruser confessed to his uncle that he knows how to think and understands that he has embarked on an unrighteous path, but does not see how to turn off it.

The thirst for knowledge and the understanding of the inevitability of death were intertwined in him in a perverted way. In any activity, he manifested himself as a sadist: it didn't matter if it was cancer research, surgery or freezing experiments - the main thing for him was power over the lives of others. One of his initiatives is indicative: having stopped high-altitude experiments, he offered Himmler his services in the development of poison gases, which he planned to test on prisoners.

263

What happened in Ruscher's department after his sudden disappearance? Before his arrest, he started three small projects: the development of hemostatic agents, the study of anticorrosive agents, and the study of mashed potato powder. He planned to conduct research on the first project again in concentration camps. All of them were supposed to bring considerable commercial benefits to the Heritage of Ancestors. Rascher discovered a miraculous, according to him, remedy for stopping bleeding, which he called "Polygal", and produced with it numerous tests.



Rascher's heirs at the Dachau station were mainly field doctors from the Waffen SS, whose leadership was entrusted to Rascher's former assistant, Professor Klaus Schillint and SS Hauptsturmführer Kurt Plötner. The Ahnenerbe became interested in the latter as a specialist in the field of malaria already in 1943. In January 1944, he was enlisted on the Ancestral Heritage staff, and in May he took the place of Ruscher. From the very beginning he began to resist the involvement of prisoners in the experiments, but his opinion then meant nothing. Sievers did not want to listen to any objections, as he intended to further experiment with "animal heat" and develop the hemostatic drug "Polygal". But "animal heat" was not destined to be studied, since Nlotner until the very end of the war dealt with the issues of stopping blood. To get rid of Rascher's sinister aura, he decided to rename the drug, which was supposed to be used at the front, from Noligal to Stiptamine. |

A completely different type of person was the chief of the third direction of the Scientific Institute for Targeted Military Research. On December 10, 1941, during a visit to the University of Munich, Sievers' attention was attracted by the Institute for Target Research, which was headed by Bruno Beger. Sievers then made him an offer to start "preparing Jewish skulls for anthropological research" (the dry official language in which SS functionaries described their cruelties was simply amazing). To implement this sinister project, an anatomist from the Strasbourg Imperial University, August Hirt, was assigned to Beger. Almost immediately, Beger submitted a note to the Ahnenerbe, which stated the following!: "There are rich collections of skulls of all races and

' The author apologizes for the stylistics and lexical turns of the cited documents. But their citation is necessary to recreate an accurate picture of the activities of the Ahnenerbe during the Second World War.

264

peoples. However, there are so few Cheren Jews at the disposal of science that work with them cannot give sufficiently reliable results. The war in the East now gives us the opportunity to fill this gap. Having received the skulls of the Jewish-Bolshevik commissars, which are the prototypes of disgusting, but typical subhumans, we will be able to draw a number of significant scientific conclusions. The best practical method for obtaining and selecting this collection of skulls was to turn over to the field police all captured living commissars. In turn, the field police had to carefully monitor them until the arrival of a special commissioner (a young military doctor or police doctor, or a medical student), who was entrusted with collecting material. He must first film them, take anthropological measurements and, as far as possible, establish the origin, date of birth of the prisoner and other personal data about him. "In the event that they die, and the head must not be injured, the commissioner will separate the head from the body and send it in a lockable tin box specially created for this purpose, filled with liquid for conservation, to the place destination. Based on photographs and other data about the head, and then about the skull itself, one can proceed to comparative anatomical studies of race, pathological phenomena associated with the shape of the skull, the shape and size of the brain, and other data. The most suitable place for the storage and study of the collections of skulls thus obtained is the new imperial university in Strasbourg, by virtue of its vocation and the halls that stand before it. It is obvious that the author of the note was ready to use the so-called "commissar order", which was issued in the summer of 1941 by the German High Command after Hitler's categorical order. It read: "The political commissars are the initiators of the barbaric Asiatic methods of struggle. Therefore, from now on, they must be treated with all rigor. If they are caught at the moment of resistance, especially with a weapon in their hands, they are subject to immediate liquidation.

Who was the author of the note is still unclear. It can be assumed that this text was compiled by Beter himself. Firstly, the style of writing was reminiscent of the documents compiled by Beger: voluminous, brutal, pseudo-scientific and in strict accordance with the canons of the SS ideology. Secondly, on

Beger's authorship was indicated by the very content of the note: all the time this anthropologist was making his career in the SS, he was exclusively interested in human skulls. Thirdly, the main defendant at the "trial of doctors" in Nuremberg,

265

Wolfram Sievers, stated that Beger expressed similar ideas while still in the Ruskha. Fourthly, in 1941, when this note appeared, Beger continued to work closely with RUSHHA, in the depths of which the "order on commissars" obligatory for the Wehrmacht was born. But after the war, graphologists established that Beger could not be the author of this

Bruno Beger has always shown an increased interest in the anthropology of Asians {document frames! from the film "Secrets of Tibet"} Who could, bypassing Beger,

express such ideas? Not Av

Is Hirt, who at the beginning of 1942 asked for a "collection" of Jewish skulls to be placed at the disposal of the Imperial University of Strasbourg? It is quite possible to assume that it was he who played the full idea.

Hirt was born in 1898 in Mannheim, participated in the First World War, receiving the Iron Cross of the second degree and the Silver Cross of the front-line soldier for military merit. In the 1920s, he joined the NSDAP, and on April 1, 1933 he joined the SS, on July 1, 1937 he received the rank of SS Untersturmführer. Sievers testified in Nuremberg that Hirt showed an interest in human skulls as early as 1936, when personally for Himmler he conducted an examination of the "remains" of Heinrich I in Quedlinburg. Until 1941, Hirt no longer had a single opportunity to prove himself. At the trial, Sievers suggested that Hirt himself was looking for access to the SS headquarters on race and settlement issues. That is why he was inspired by the chance to use the "commissar order" for his own scientific research. On November 23, 1941, the imperial head of the research society met with Hirt about the opening of a new imperial university in Strasbourg. Then they mainly discussed the problems of nuclear physics and research in the field of microscopy of living organs.

It is known that already in December 1941, Brandt and Sievers drew Himmler's attention to Hirt as a serious scientist. Indeed, August Hirt, like his colleague Sigmund Rascher, gave the impression of solid specialists who were not crooks and charlatans. The impression was mutual; Sievers himself made the most favorable impression on Professor Hirt. "I took him for a very thorough scientist who devoted his whole life to science," said Sievers in 1947. At the same time, Hirt had

266

extremely repulsive appearance: the head of a kite with a shattered chin (consequences of the world war). Behind his back, Wust called him nothing more than a "dead head" (the symbol of the SS).

So, most likely, it was he who was the author of the note about the Jewish turtles. At the end of December 1941, it was decided that the professor of anatomy would report to the Ahnenerbe (neither Sievers, nor Brandt, nor even the Reichsfuehrer SS himself knew about the turtles yet). But even then, Brandt suggested to Dr. Hirt Sievers that Hirt "perform anatomical experiments on prisoners in the Ahnenerbe behind their backs and commit crimes with "dead kami, who anyway were not destined to be released on 3/08".

At first, the Reichsfuehrer SS decided to use the professor in entomological experiments. This was the time when Himmler, fearing epidemics, ordered the establishment of an insect control center in the Ahnenerbe. Sievers even considered Hirt as a potential candidate for the position of head of this structure. In medicine, he was valued primarily for his pioneering work in the study of the sympathetic nervous system, where he made several interesting discoveries.

But in spite of everything, he was forced to obey Himmler and took up insects. On January 3, 1942, Sievers wrote a letter to the Reichsführer insisting that Hirt could be used in several areas, including anthropological research. In the end, it was decided that Hirt would have at his disposal death row inmates. Did Hirt talk to Sievers about turtles? Or were "anthropological experiments" not limited to studying them? On February 9, when Sievers was preparing Hirt's transfer to the personal headquarters of the Reichsführer SS, the latter composed a memo. This document consisted of two parts: the main text and the appendix. The main text was devoted to two problems: 1) the sympathetic nervous system and its influence on the vital activity of internal organs, 2) the study of new research methods and the design of a new microscope. The appendix, however, repeated the text of the notorious note on the skulls, with the exception that it had the heading "Collecting the skulls of the Jewish-Bolshevik commissars for the purpose of scientific research at the Imperial University in Strasbourg." It is this activity, according to this note, that was the main task of the Imperial University in Strasbourg. As Sievers's secretary testified, this point was inserted at the last moment by Hirt himself.

267

The significance of this area of activity was already indicated by the fact that Hirt did not make it the third paragraph of the main text of the note, but placed it in an appendix. The analysis of this document is interesting. The main text was printed on the official forms of Heritage of Ancestors, written in the first person, numbered and signed by Hirt. The appendix was written on ordinary sheets, was not numbered and was essentially anonymous, since it did not have a signature. Interestingly, if the problem of the study of skulls was so important to Hirt, then why did he not put it in the first place in the notorious note? |

Despite the fact that on February 23, 1942, the leadership of the SS gave permission for the creation of a collection of skeletons, Himmler at that time was primarily concerned with problems posed under the numbers "one" and "two". That is why Hirt, who was transferred to Himmler's headquarters on March 1, had to devote himself to the fight against insects and rats. After a conversation with Hirt that "mustard gas" can be used to kill rats, Sievers decided that experiments with this poisonous substance could be carried out in the same Dachau on prisoners. He believed that "how important and necessary experiments on animals are, experiments on people are just as decisive now." Himmler believed that the professor should conduct his experiments not in Dachau, but in the Netzeiler-Struthof concentration camp located near Strasbourg. After lengthy technical training, in November 1942, Hirt, who was already the head of the "X" sector at the Scientific Institute for Targeted Military Research, together with his assistants, Luftwaffe senior doctor Karl Wimmer and anatomist, reserve doctor Anton Kisselbach, began to conduct their monstrous experiments .

How these tortures took place can be judged both from official documents and from the testimonies of prisoners who survived the war, who were forcibly assigned as helpers. Already in October 1942, the future victims were determined. For 14 days they were supplied with reinforced SS rations, after which they were transferred to the Netzeiler Pathology Department. After the war, the kapo from this camp, F. Hohl, pointed out that naked prisoners were treated with liquid mustard gas, causing them terrible suffering - many of them went blind before death. Then the dead were dissected, and the survivors, of whom there were very few, were sent to the eastern camps to get rid of unwanted witnesses.

It is quite obvious that such experiments, through which about 150 people had passed by the summer of 1944, had nothing in common.

268

Toveatae GE: mega\_avepes in? 1, cf. Bava ^"

Ap dav Aniecegöe 1% CE Gevev " TI | PE 79 R.skjetgatg, 15 s 2

fly, it esvgey y. = -7 4% hw ATAC pGite under bvtezoa en 5p mur.

ti sai tt py GG u ye and an ana. d "Ea Nemya -a ola ay, lig ii ZHA. la. ——. and Ni. and nn a. A. ——— 0 a a t t T  
A osha, sal lag ig n. A. a alg ne ili a, la a. ila sa od

what is it? Chaz Beÿgeuÿepo persecuted. with depotia, ÿÿÿ1ÿ this mÿÿ, @zaz lagl mit vÿ ÿnE without ravehkollvavi: yr  
zpvoGago ozpe zermetydkeÿya in Tre - Tais but 306 lÿz baa Yÿÿÿÿÿÿ log Zegzossge ple6\* togpapbei 19%, [28 11a 24e  
base bep alez network! seyu ge11ep t uetapÿvovel, Chaaz dÿv slÿergee: zet zhoebe og ÿsgÿbikipg 706114 winds,  
bn zolaÿ be Zasiv gip DitslyaerAtg \* theta Kalya,

bÿÿtegyÿl 158 1ÿÿ az UyegaelasgE ÿkhlea megizacheneliya Chg 100 Number of ep ita, sgagiä 24 x 0, Pÿs  
rerivdepÿ1she zoplfe 10ÿ vob

No THINGS 1

Sh.

RO. (THOSE)

Letter from Professor Hirt complaining about the lack of "human material"

with deratization. Initially, back in July 1942, it was assumed that liquid gas at a concentration of 1:100  
would be applied to the backs of rodents. Himmler, who accepted this plan with a certain amount of enthusiasm, at  
the same time expressed a desire (read - an order) to check "how people react to mustard gas in the same  
concentration." But this meant a completely new formulation of the problem - mustard gas was tested as a military  
agent (similar studies had already been carried out since 1939 in Sachsenhausen). ". The Ahnenerbe has again  
demonstrated that it is engaged in military development.

But what about skulls? On September 5, 1942, Hirt invited "good comrade Beger" to Strasbourg to discuss plans. This  
meeting was necessary to eliminate minor differences of opinion. In the meantime, it became clear that one could not  
rely on the "order on commissars" in the matter of preparing skulls. This order was never carried out, especially in the  
harsh winter of 1942. In addition, parts of the Wehrmacht simply ignored him, believing that he was scaring off  
potential Soviet deserters. Togla Sievers, Beger and Hirt decided that if the skulls could not be obtained from the  
front, then the "necessary material" should be available in the concentration camps. Later, on October 5, 1942, these  
proposals were formalized in the "Heritage of the Ancestors" and presented to the Reichsführer SS. He  
immediately decided that Hirt should be presented with the apparatus for degreasing and soaking the bodies, which  
was necessary.

269

; - : a UO CXX and a

m. Araga E ie "Gg PYaÿsEfkezskagtz Yÿÿgog + acetone dagar" Y

S unt TERE IE 2 Zhl x a 4, k. G brother a hundred yag De. SW from + | | I tart b E y Qi her mu "ta, E 2 [E + zha \* SEB d  
- -" and her g pt ÿ G R t \u003d ,= tzh "e - \u003d m. E "t „uny Zeveg) quiet Chet HER I drink a h Bakhra abr: ÿ ni  
Webeÿa teu at zhadeÿcheles, E

And via sagagshyget RG. No. M E g E XT zuÿtb Rotabdia | di eya Bacon 501), "ak at kagg. Rg venata aikhite rchiobitsye  
Poaiegeosrapret - Call of ino ei F104 assÿ. ÿtue1ta Zattsyeg - sy pap 154 daa mustache ZARI, \u003d A Vizelivo  
company, 24a you E, Ashrezheiti zhag cheg gShort : E 151 151] Atelier bea Zeta teglN egBa1t, ye arg asi, e 18  
Aigtgad bga NET EEEY- FtTE rae ELER

uÿ zlet uit e father's laughter

+ sy Y y a \u003d A k and i \u003d; RA p: a P - Wed

1 haume: c. lli gy Hrechykh i Fyöv bopgef river al ya aphids} i

A secret letter from the bowels of the Ahnenerbe, which supports Khirg's undertakings

go for the preparation of skeletons. This terrible phrase deserved attention, if only because it was no longer talking about turtles, as in a memorandum, but about skeletons. Does this mean that the original installation was significantly expanded?

On November 2, 1942, Sievers in a secret letter asked Brandt to provide 150 skeletons of Jewish prisoners from Auschwitz, which were necessary for Hirt's anthropological research. The Reichsfuehrer has already approved this plan and given the necessary instructions. Brandt forwarded this request to Adolf Eichmann, head of the Jewish sector of the RSHA (Department IV B4). Circumstances for

allowed Beger to visit Auschwitz for the first time only in June

1943. For five days, from June 10 to June 15, Beger searched for Jews in the camp, and his assistant Willy Gabel made the necessary measurements. On June 16, he reported to the imperial leader is

investigative society about his return. In the report he from-

lagged that during the visit he managed to "process" 115 people: 79 Jews

ev, 30 Jews, 2 Poles and 4 Asians. Amazing is the cynical "care" with which he asked to be transferred to Netzeiler,

"because in Auschwitz they were threatened by epidemics." At the end of June Beger,

who was then at Mittersill Castle, received a telegram from Berlin: "Transport from Auschwitz on June 30th. To start work, St.

270

=== - = \_ \_ \_ \_ \_ = \_ . \_ \_ yy -= [A \_ yym=[ [=H [-<^—yynn1yn1

live with Hirt. Arrival in Netzeiler is expected on 2 August."

The commandant of the Netzeiler camp, Hauptsturmführer Josef Kramer, nicknamed the "Belsen beast", met the first transport with 80 prisoners in the first days of August. They were immediately poisoned by chemicals specially prepared by Hirt for this heinous deed. After their death, their bodies were sent to Strasbourg. In the days that followed, Kramer was already looking for the unfortunates in his camp, whom he was going to send to the gas chamber. 122 people fell victim to his atrocities. Their bodies were partially preserved, partially dissected. In these inhuman actions, Hirt was assisted by a prisoner-physician, the Frenchman Peter Henripirri. After he refused to dissect a batch of female bodies, Hirt threw to him: "Peter, if you turn your snout away, you will follow them."

What happened to this terrible collection? Some of the skeletons were sent to Mittersill Castle, where Beger was enrolled in the staff. But in fact, only male skulls, which were an old "hobby" of Beger, turned out to be in the castle. On June 23, 1944, an anthropologist from the department of Ernst Schäfer, Rudolf Troyan, wrote to Beger, who was then researching the "combat potential of various races," in writing: "What, in fact, should we do with Jewish skulls? They lie in disarray, taking up only space. What was originally planned to be done with them"? I think it would be logical to send them to Strasbourg, from whence they came." Indeed, what did the remains of the unfortunate victims do in the castle? There is only one

logical explanation. When the Allies landed in Normandy, a conversation took place between Beger and Sievers that it would be wise to evacuate the collection of skeletons inland to avoid the possibility of it falling into the wrong hands. The fact that there was a special transport line Strasbourg-Mittersill is evidenced by some surviving documents.

There were many circumstantial indications Professor Hirt dissects his indications that the anthropologist

271

ger was much less interested in human bones than the medic Hirth. This is true except for the former's predilection for human skulls. After all, initially it was about turtles, and it was the skulls that Trojan saw in the early summer of 1944 in the Mittersill castle. After the war, some eyewitnesses pointed out that Beger wanted to work with the skulls in this castle, and in no other place. It is also positive how and with whom Beger worked in Auschwitz. It is unlikely that he worked there as Hirt's assistant, although he took into account his specific requirements.

So what was Beger's interest in Auschwitz that went beyond Hirt's "hobbies"? Perhaps this question is not difficult to answer: the skulls of Asians. In Gabel's message we can read; "As part of the activities of Dr. Schaefer, I spoke with Beger about the fact that it would be interesting, if possible, to make anthropological measurements of the Mongoloids and study the composition of their faces. Once, when we were still unaware of the defeat at Stalingrad, Beger said to me: "Now we have an opportunity to study the Asians." He said he was going to take me to Auschwitz. At that time, I had no idea about this camp. The invitation to this trip I received exclusively from Dr. Beger ... I went with Beger

rum only to find representatives of the Mongoloid type there. But we found very few of them. According to my recollections

there were six or eight of them. But Beger found there a gigantic amount

stvo Jews. Then he decided to study them. He himself reported. spoke about his private scientific mission at Auschwitz. In his letter:

dated June 23, 1943, he wrote to my boss E. Schaefer following

blowing: "Since Sunday, I remember the past week. My .

impression of Auschwitz I wanted to tell you in detail

personally... Gabel comes back to them [memories]! every .

day. I wonder if he will be able to process in the shortest possible time

measurements of 26 goals. In addition, we studied two Uzbeks, one mixed Uzbek with a Tajik, and one Chuvash from the Kazan region. Speech to the Far. story about a clear type of transitional link from Central Asia to

East. An Uzbek, a big and healthy child of nature, could be a Tibetan. His manner of speech, his movements, his appearance cause exceptional delight - in a word, a resident of Inner Asia. Chuvash, in my opinion, generally belongs to the Chinese type.

This letter made a lot of sense. After the war, both Gabel and Beter referred to Schaefer: as we see, there were grounds for this. It can also be recalled that Beger was the only one who, as part of his activities at the Tibet Institute, showed interest in "internal

212

s in

=

E a bastard La

to to

RIN

—

Asians" or "Mongols". This interest was historically associated with Beter's participation in Schaefer's Tibetan expeditions. Since that time, the "Mongolian theme" from the point of view of comparative anthropology has become a central aspect of the activities of the Schaefer Institute. Parallel SS studies in the racial sector were not an innovation, let us recall at least the planned studies of Gypsy and Jewish blood, which were supposed to reveal fundamental differences from the "Aryan".

The events of 1942 showed that the chain Institute of Tibet - collection of skulls - Auschwitz was not far-fetched. Suffice it to recall the preparations for the Caucasian expedition "Heritage of Ancestors". In August 1942 Schäfer appointed none other than Bruno Beger as his deputy in the planned "Operation K". The purpose of the anthropological sector, which Beger was to lead on the expedition, was to study the Caucasian tribes. It was necessary to study at least 12 ethnic groups. Among them were such large ones as Georgians and Armenians, and very small ones, like Caucasian Jews.

The Jews who lived in this area lived an isolated life. From an ethnographic point of view, the so-called "mountain Jews" hardly differed from other peoples of the Caucasus, although they carefully preserved their Jewish faith (they considered themselves one of the surviving tribes of Israel). It is possible that they even retained kinship with the Khazars, Asian nomads who converted to Judaism in the 30th century. Himmler believed that in this ethnographic chaos, the task was to bring political clarity: over time, to destroy all the Jews, and use the rest of the peoples as a labor force. But about the same Caucasian Jews in the SS there were very vague ideas. In the "Caucasian Reader", published in 1942 for internal SS use, they were characterized "as an ethnic element alien to Caucasians, subject to eradication." On the other hand, the head of the local SD group, in communication with local residents, established that, apart from religion, Caucasian Jews had nothing in common with their Asian and European counterparts. In the Crimea, SS specialists encountered yet another phenomenon that they could not clearly explain. These were the Karaites, who were ethnically Jews, but had long abandoned Judaism.

The tasks of "Sonderkommando K" included the study of such issues. After the war, Schaefer claimed that Beger volunteered to participate in the expedition only in order to study the "mountain Jews". It is highly surprising, but after the war, Schaefer asserted

273

\u003d and: m PD m nor BIEN write. - - Ch. NINI and

expected that the failure of the expedition was due to this particular ethnic group. He claimed that when he knew that the so-called "mountain Jews" were the leitmotif of the expedition, he decided to postpone it for as long as possible, since he knew about the atrocities of the SS units in the South of Russia. Why did he associate his expedition with the atrocities committed by the Waffen SS? Didn't he have a task to kill "mountain Jews" for "research" purposes? Is it possible that it was for this reason that he decided to disrupt this

expedition? If so, why did he need it? Or maybe he expected that his unit would be used to fight partisans in the mountains? In the light of these questions, the list of accessories that Schaefer wanted to take with him on the expedition looked highly doubtful. To what extent were measurements of living people and "containers for storing scalps of various sizes" combined with each other? Why were there five "large mechanical meat grinders" on the list? Could it be the "cutting machine" invented in Strasbourg by August Hirt?

One way or another, since the Ahnenerbe's Caucasian expedition did not take place, Beger was forced to abandon the project to study the "mountain Jews". But this did not mean at all that he rejected the idea of further study of the Mongoloid race. There were many indications that Hirt, unlike Beger, was not interested in the racial diversity of his "collection". This was foreordained by the fact that he was an anatomist and not an anthropologist. That Hirt was much less interested in the race question than in the bones themselves was shown by the fact that he was responsible for compiling the "Guidelines for the collection of material." In it, Hirt proceeded primarily from the fact that all German anatomists, and not just the Imperial University in Strasbourg, "should have benefited from this valuable material" (by "material" he, with the cynical cruelty characteristic of the SS, meant the prisoners of the camps). Another time, he spoke about the corpses of dead Russian soldiers: the fact that they were Russians, and not Jews, did not bother him at all. —

Such facts indicated that it was Beger, and not Hirt, who was a fanatical supporter of Nazi anthropology. This predetermined later a somewhat skeptical attitude towards him on the part of Sievers. In narrow circles, he spoke out that the examination of the skull of Heinrich 1, carried out by A. Hirt in 1936, was pure fiction. This imperial leader spoke in order to increase Beger's prestige among his SS friends to a certain extent. It was an unintentional lie. Firstly, in the documents of that time it was nowhere indicated that Hirt visited Ane in 1936.

214

Himmler and Oswald Pohl (left)

nerbe or quedlinburg castle. Secondly, the remains of Heinrich 1 were seized for examination in 1937, and not in 1936.

Beger was "on horseback" at the time. In 1943, he completed his project with skulls so successfully that Himmler ordered that the anatomical collection of the Parisian physician Franz Joseph Gall (354 skulls and copies of the brain) be transferred to the University of Tübingen. And Beger himself was given a valuable book on anatomy. For the petty Hauptsturmführer, this gift, which was accompanied by the presentation of the SS hose, was the highest award.

Unfortunately, now all the most important sources that could shed light on the crimes of Hirt and Beger have been lost - before the Allies entered Strasbourg, Sievers did everything possible to destroy the documents incriminating him. On February 19, 1945, the imperial head of the research society wrote to Beger: "The complete destruction of all official correspondence and other materials (photographs, etc.) that relate to Hirt's activities in Auschwitz is now the most important task." After that, Beger ordered to get rid of not only the skulls located in Mittersiel, but also all the documents related to this savage project. The fate of Hirt and Beger was different. August Hirt committed suicide on 2 June 1945 in Schönenbach. Beger was captured by the Americans, but he did not appear before the tribunal - as an employee of the Waffen SS, he was denazified and in 1948 he was released.

—= 275

As mentioned above, the experiments of May, Rascher, Plötner, and Hirt took place within the framework of the activities of the Scientific Institute for Targeted Military Research. Their activities did not fit into the traditional framework of the research society "Heritage of the Ancestors" and



required not only substantial funding, but also secrecy. For this reason, Himmler came to the idea that special organizational conditions should be created for these scientists within the Ahnenerbe. The history of the emergence of the Scientific Institute for Military Targeted Research cannot be traced in all details, since the surviving documents and eyewitness accounts are rather scarce and often contradict each other. It can be assumed that the idea of creating the institute belonged personally to the Reichsfuehrer SS. During a conversation between Himmler and the imperial head of the research society, which took place on 4 April 1942, the Reichsfuehrer instructed Sievers to take care of the details of this project. On June 26, 1942, Sievers presented his ideas to Himmler in the form of a secret memorandum: he proposed to create within the framework of the Ahnenerbe a Scientific Institute for Targeted Military Research, in which Rascher, May, and Hirt would work. On July 7, Himmler returned to this problem again: he decided to take as a model the idea proposed by Sievers.

The Institute, like the Institute of Central Asia, headed by E. Schaefer, was taken out of the formal framework of the "Heritage of the Ancestors" apparatus. It was the same organizational hybrid: it depended simultaneously on the Ahnenerbe, and on the Waffen SS, and on the Imperial Research Council. And this meant that the activities of the institute were financed both from state and SS funds. The material and technical support of the Institute's activities was entrusted to the Resources Department of the SS. The prisoners, as well as the territory of the concentration camps, were placed at the disposal of the institute through the management of Oswald Pohl: it was he who sent transport with women from the Ravensbrück camp to conduct experiments with the "animal

warmth."

The connection of the institute with the Ahnenerbe was determined by a number of factors. After the war, certain circles tried to present the creation of an institute for military targeted research and experiments on people as the essence of the "Heritage of the Ancestors", and the institute, in their opinion, was the core of the research society. In fact, everything was not so: the emergence of the Scientific Institute for Targeted Military Research was the result of the consistent development of the interest of the leadership of the research society in the natural sciences in general, and Medizin research in particular. To a certain extent, this interest was satisfied by Sigmund Rasche

276

yy Ca Pyy. ly

- yy. -. - no a 7

= a 1 .. th t BE -G BA shchi cook

A

rum. Already in 1939, he acted as an employee of the Ahnenerbe when he conducted experiments with cancer cells in his apartment. Later he was able to carry out his research at the Dachau camp. Although he carried out his "high-altitude experiments" on the orders of the Luftwaffe, at the same time he received a full-time salary precisely in the "Heritage of the Ancestors" and was even introduced to the rank of a permanent employee of the society. The documents showed that while the institute was being developed, both Sievers and Wüst saw Rascher as the most suitable candidate to head the new structure. But this was prevented by his service in the Luftwaffe, at that time he was not only the head of the department in the Ahnenerbe, but was not even formally a member of it (this situation was corrected, as we remember, only in 1943). This also applied to the other leaders of the institute: the heads of the scientific sectors were required to be members of the Ahnenerbe. So, for example, August Hirt, as the head of the "X" sector, was supposed to be in correspondence not only with Wolfram Sievers (it was he who was appointed head of the institute), but also to report as an employee of the "Heritage of the Ancestors" to the curator Wüst. Although he was not competent in the field of "secret experiments", it was at his suggestion that Hirth syl was presented "for zeal" to the rank of SS Obersturmbannführer. Despite the complex organizational subordination, the institute functioned as a department

Ahnenerbe No. 34, and its scientific sectors were designated by the following letters: "R" - Rascher, "M" - May, "X" - Hirt, "P" - Pletner.

The institute's connection with the Imperial Research Council was determined by the need to demonstrate the "military significance" of the research being carried out. Over time, for the convenience of financing the institute, all projects implemented by it were included in the research program of the council; whether the funds were provided by the state or the Waffen SS, it did not matter - they all had to be requested from the Imperial Research Council, which regulated the amount of funds provided. After providing the necessary funds, the leaders of the institute had to report on their spending and the progress of the experiments. For example, in October 1943, May was asked to report quarterly on three areas of his work. The advantage of such an unobtrusive addition was at first undeniable. But in 1944, Sievers, as the administrative director of the institute, who was a member of the "Military Research Society" under the council, faced a negative assessment by the council of the independence of scientific sectors.

Initially, the institute was conceived exclusively for the medical research of Hirt and Rascher; but later it had to

27

connect with other projects of the Heritage of Ancestors. In order for a particular project to be implemented within the framework of the institute, the following criteria were established: the need for increased secrecy, applied importance for military policy, and the need for an increased concentration of financial resources. As such criteria began to be presented to some Ahnenerbe projects, the institute began to lose its purely medical character: in the fall of 1943, the entomologist Edward May turned out to be in it, and in 1944 the "special division M" (the mathematical department located in the camp Ravensbrück). In 1945, the institute was replenished with the sector of plant genetics headed by Heinz Brücher, the department of karst research and speleology of Professor Hans Brandt and the project of Ernst Schaefer to breed "special" horses. As we can see, the institute during the war years performed completely different tasks. Like the SS, this institution became the "state within the state" of the "Ancestral Heritage": this gave individual structures extreme importance, which led to a disproportionate development of the research society.

But despite all this, medical experiments had a significant impact on the character of the institute. Particular importance was attached to those projects that raised the status of the SS. It doesn't matter. that Rascher's experiments were carried out by order of the Luftwaffe: Himmler proceeded from the fact that the development of pilot protection equipment was in the hands of the SS, since the Ahnenerbe worked exclusively for the "black order". In early 1944, Sievers succumbed to the traditional temptation to go beyond the research framework of the Ancestral Heritage and turn the melico-technical structures into a kind of production center. In March 1944, Sievers was going to launch the polygal hemostatic drug, which had been developed by Rascher, into the all-German production. But the actual task assigned to Ancestral Legacy by the Imperial Research Council was not to put Polygal into production, but to develop factory methods of production—the difference was very subtle, almost imperceptible. When this was revealed, Oswald Pohl wrote indignantly: "The task of the Scientific Institute for Targeted Research was not to produce a drug, but to study it. Here we have a typical example of a hodgepodge of research, development of methods and the actual preparation of production." Pohl's indignation was caused not so much by a slight distortion of the tasks set for the society, but by the fact that Sievers got into the competence of the German Medicines limited liability company, which is headed by

2 P 8 RJ o o a a ZY AGTS Duty, sla onan "ta olya a ee E Ra I V a a RE V arr ill. ———  
———==s— · · a === yy[=u=s=s[s=s5"s"—\_—\_o\_o—"2. N o —————  
———\_ and aw aia .lanni lanngan. ani 18a 11.8.8. [|—\_oo .

.. ..